

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

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NEW SERIES
VOLUME XXXI. No. 46

The First Church of Oklahoma City will invite the Southern Baptist Convention for its 1930 session.

Rev. G. D. Lindenmayer, a Mississippian, is now at 279 Lewis Street, Memphis, Tenn., and available for a pastorate.

When you read about President Hoover's going to camp and going fishing on the "week end," don't get the idea that he fishes on Sunday. He doesn't.

The new \$100,000 educational annex being built by the First Church of Waco will be called the B. H. Carroll Memorial in honor of the one who was its pastor for 28 years.

Mr. Walter W. Rowland, of Memphis has accepted the position of assistant to Dr. John Jeter Hurt, pastor of First Baptist Church, Jackson, Tennessee. He will specialize on work among the young people.

Dr. John C. Fant, president of Mississippi State College for Women, died in Columbus last Friday after an operation for appendicitis. He had made a good name as an educator and been successful in advancing the interests of this college for young women.

We have received a communication from the Children's Home-finding Society of Jackson, making request to be remembered at Thanksgiving time. Our pages are crowded now and it is impossible for us to give space to this communication but the cause is worthy.

Sunday, November tenth, red letter day in Marks Baptist Church. After the pastor preached on Scriptural Giving there was an offering of thirty eight hundred dollars made to pay off bonds now due on church building followed by baptismal service. Church and pastor are grateful for blessings received.

—L. S. Cole.

A man in Ohio recently sought an expert in oil, because he believed he had struck oil on his land. He brought a sample in a bottle. Evidently he had been in a great hurry, and had hastily grabbed the first bottle at hand; for, when the chemist had duly analyzed the sample submitted he sent the following telegraphic report: "Find no trace of oil. You have struck paregoric."

Two good congregations today. Morning theme: "The Challenge of the Changing Order", I Sam. 12. Evening theme: "A Sacred Partnership". Had increased attendance at S. S. and three good B. Y. P. U.'s. Preached at Carrol for Pastor Deal at 3 P.M. Theme: "The Sunrise of a New Life", Gen. 32:31. We are about ready to start S. S. annex to our church house.—C. W. Baldrige, pastor, Inverness, Miss.

It is said that a Baptist man pleaded for his wife to be admitted as a charity patient in a Baptist Hospital. She was received and treated without charge, though her husband was "dressed to kill." While she was there he brought his child to be treated, but because no more charity could be extended him, he went away angry, took his child to another hospital and paid the other hospital and the doctor. We Baptists are funny folks.

On Sunday evening Nov. 10 a community armistice service was held in the Baptist Church at Leland. Judge Percy Bell was the speaker for the occasion.

Please announce the services of the First Baptist church of Meridian for the Winter months over station WCOC from five-fifteen to six-fifteen each Sunday evening.

Our revival series of meetings closed last night. The Lord gave us an excellent meeting. Pastor W. E. Farr and Bro. Joe Canzoneri both did fine work. The visible result was sixteen additions by experience and two additions by letter. Our people are all happy over the results of the meeting and are in fine spirit for renewed energy in the work.

—J. H. Hooks, pastor.

Sunday School Report for November 10.

Meridian, First Church attendance	720
Collection.	\$55.83
Jackson, First Church, attendance	624
Jackson, Calvary, attendance	794
Jackson, Davis Mem. Attendance	399
Jackson, Griffith Mem., Attendance	327
Jackson, Parkway, Attendance	147
Leland Church, Attendance	184

Dr. Geo. W. Truett, pastor of First Baptist Church, Dallas, Texas, preached in a great county-wide revival meeting in Meridian, Miss., October Twenty eight, to November eighth. He was heard by thousands who attended the services. Each service was broadcast over station WCOC. Responses from twenty three states and Canada indicate that he was heard by untold thousands over the radio. Many conversions and a great revival of Christian people. J. Frank Cheek, Singer.

The Canadian Prime Minister recently gave some advice to preachers about what and how to preach. He said if he were a preacher he would preach every Sunday on the text, "Let this mind be in you which was also in Christ Jesus." And then proceeded to show that he had not read it carefully to find out what Paul was talking about. Preachers are in need of advice, but those who give it ought to be sure they know what they are talking about.

A phone mesage on Monday morning brought the information that Rev. J. G. Gilmore died in New Orleans on that day, and that the funeral service and burial were to be at Damascus church near Hazelhurst on Tuesday. This was a surprise and shock to us as we had thought of him only as the finest specimen of physical health. He was born in Leake County probably fifty years ago; was for a short while a Methodist minister but for many years now a Baptist preacher with pronounced convictions and great energy. His last pastorates in the State were at Osyka and Bay St. Louis. He leaves a widow and six children to mourn his loss. May our Heavenly Father comfort their hearts.

B. S. U. CONVENTION SPECIAL

Introducing at this time Zana Wilson, the newly elected editor of this column. Miss Wilson is a member of the Junior Class at M. S. C. W., a very active religious worker on the campus, serving on the B. S. U. Council there in the capacity of Sunday School Representative, was a member of the Ridgecrest delegation to Ridgecrest last summer, and is in every way fully qualified for the editorship. As I sever my official connection with this column and pass it on into her hands all I ask is that you give her the cooperation you gave me and I know you will be assured of a better and more interesting column.

I take this line now to thank the various correspondents for their assistance in helping me make the column what it has been. Its value has been proven many times, and as it begins now its second year of existence with a new year of B. S. U. work in Mississippi, I, with a feeling of sorrow pass this responsibility on, sorrowful because this opportunity will never come my way again. Yet I am glad that some one else will have the privilege of enjoying the working with it as I have and have a chance to receive some of the blessings that come from connection with it.

Delta State, with a brand new B. S. U., which has just been organized, made a very impressive debut at the convention. Inez Hardin, one of the most prominent members of the B. S. U. workers on her campus, was chosen with Carol Hamilton of Mississippi College as co-presidents of the B. S. U. work in the state for the following year.

Mississippi College again being honored by the selection from its campus on the second year in succession a member of its student body for president. Carroll Hamilton is the name of this selection, who will act as co-president with Inez Hardin. These two working together because there will be no state convention next year, it giving way to the Southwide Convention at Atlanta. The responsibility therefore, of the work in the state would be too much for one to shoulder with no state convention to crystallize it and bring matters to a head.

M. S. C. W. is to have the distinction of having the convention meet with them in its next meeting in the state.

The following is a complete list of the new officers for the coming year: Co-Presidents, Carrol Hamilton, Mississippi College and Inez Hardin, Delta State. Vice-president, Clarence Carlson, Ole Miss. Secretary, Sybil Brame, Blue Mountain. Treas., Guy Hathorne, State Teachers. Baptist Student Chairman, Zana Wilson, M. S. C. W.

With M. S. C. W. leading the number of delegates with twenty eight registered, Miss. College running second with twenty one, A & M a close third with twenty, followed by Ole Miss, Blue Mountain and Delta State, the remaining total was swelled by groups from various junior colleges over the state. Womans College and State Teachers having no official count of delegates because they were hosts of the convention.

The official count is as follows:

Perkinston Junior College 2—A. & M. 20—M. C. 21—Ole Miss 14—M. S. C. W. 28—Jones Coun-

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Convention Sermon

By Pastor H. R. Holcomb

LIFE'S REHEARSAL

Luke 24:13-14-15 and 17:

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And they talked together of all these things which happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?"

1st Peter 5:10:

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

You have the setting, I am sure, well in mind from the Scripture I have read. I am also sure that you have a mental picture of these two disciples as they walked and talked in the eventide of the world's greatest day. There have been many great days, but this is the greatest day of the world because it is the greatest day of God's doings concerning the world. It was a great day when the angels came and announced the birth of Jesus. It was a great day when He took our sins in His own body and went to the Tree and there suffered, the Just for the unjust, that He might bring us to God. But the greatest day in God's milleniums was the day when the Son of God rose from the dead. Had He not risen from the dead our preaching would have been in vain, and all who have died perished in their sins. Thank God for the Resurrection Day of Jesus Christ.

To my mind the walk of the two disciples from Jerusalem to Emmaus that eventful day presents a true picture of life. What was the subject of the two disciples as they walked and talked that wonderful day? As they passed along, a Stranger joins them in the way. They did not recognize Him, but as they walked and talked He said unto them, "What are you talking about? What is the subject of your conversation? Why are you so concerned?" One answered Him, "Are you but a Stranger in this country, and do not know the things that have happened?" And He said, "What things?" And they answered, "The things concerning Jesus of Nazareth." So Jesus of Nazareth is the subject of Life's Rehearsal.

He is the subject of the Book. He is to the Book what blood is to the body. Take the blood out of the body, and it is a dead thing. He is to the Book what the alphabet is to the language. There can be no conveyance of thought or articulation that can be understood without the alphabet; take Jesus out and you have nothing. All the tongues of all the symbols are silent.

He is the subject, He is the theme, of God the Father in the Garden of Eden when man had sinned and was summoned before God to give an account. When God said unto him, "The seed of woman shall bruise the serpent's head," it was the first intimation of God's great plan, that the Son of God should come into the world and redeem Adam's race from sin. He is the subject of the first sermon ever preached in the world, and that sermon was preached by the Father. He is the subject of God's first illustration. Guilty man, with fig-leaf apron, standing before Him, was God's picture of the best man can do. All the good works man has ever done will be in the sight of God as fig-leaf aprons, and if man is depending on that, and only that, for salvation, then Hell is his portion. Just as we see him physically nude, God looks at the soul and sees it undone and unclothed. When God

took an animal and slew it, its blood was spilled, God was explaining to Adam and Eve that sin must be covered by blood, and by blood only. He then took the skin of the animal and made for Adam and Eve coats, and they were clothed, clothed by God Himself. God was teaching them His plan of redemption, that Jesus Christ would come into the world and live within the realm of the will of God, and render unto God a perfect obedience, not for Himself only, but for everyone that would believe on Him. "For God so loved the world that He gave His only begotten Son," not to the mob, not to that ignoble bunch in Pilate's Hall, but to the satisfying of the Divine and just law—"The soul that sinneth, it shall die." He says, "I will take the life of Jesus as I have taken the life of this animal, I will give the life to you, I will take your sin, and place it under the Blood, where it will never rise, and I will take the right living of the Son of God and clothe your soul as I have clothed your body with a coat made from the skin of the animal"—an imputed righteousness and imparted life is salvation by Grace.

He's the theme. He is the subject on Mount Moriah that day when God called Abraham and said, "Take thy son and make him a burnt offering unto the Lord thy God on that mount that I will show thee." We see them going along. Servants have been requested to tarry; Abraham and Isaac go alone. There was wood and kindling on Isaac's back, and he said to his father, "Here's the wood and kindling, but where is the offering?" "God will provide." Abraham made an altar and Isaac was placed upon it, and Isaac's wood and kindling were placed upon him. Isaac has come to the end of the way, to the end of life, bound by authority, and the knife in the strong arm of authority is just above him. There is not any thing he can do to save himself. That is God's picture of the sinner condemned. God's provided substitute took Isaac's place, Isaac was unbound and the substitute bound, a substitute that had never sinned. The substitute carried no wood and kindling to the mount. All the wood and kindling on the substitute were carried by Isaac, and laid on the substitute by Abraham. I have often wondered how Isaac felt as he looked into the eyes of the dying lamb, and thought, "You are dying for me. It is the wood that I brought here that is now sending the pain through your innocent body." Jesus Christ, the Lamb of God, was one day bound to the altar and our wood and kindling placed upon Him. Come see Him suffer and know again that all pain through His body and soul is caused by your wood, your sins. He is the theme. I see Abraham and Isaac walk away; Isaac carries no wood now. The wood that bent his shoulders low has been consumed upon a God provided substitute; He goes on in the life of another, the substitute, and as they walked on they talked. He is the theme. Thank God! He is the theme.

He is the subject that memorable night when 600,000 slaves were freed from Egyptian bondage. When in every Israelitish home in Egypt a lamb was slain, its blood caught in a basin, and through hisop placed upon the two side-posts, and applied to the lintel of the door. God had said, "When I see the blood, I will pass over you," and God kept His promise. The death angel passed over wherever the blood was seen. It was not simply passing by, but God said, "When I see the blood, I will pass over you." "I will put myself between you and death." Death can't ever come through God the Father and the substitutionary death of His Son, Jesus. Yes, He is the theme.

He is the theme that day out in the wilderness when the people were crying for water, and God

told Moses to take the rod in his hand and smite the rock and water would come out of it. The rock in a weary land, a waste and barren wilderness. The rock gave forth no water until smitten, but out of the smitten rock issued the water that slaked the thirst of the thousands. Paul said, "That rock was Christ." He is the theme. Remember it was the law-giver that smote the rock; remember that it was God who smote Jesus Christ, His Son. When Jesus assumed our guilt, He assumed our penalty, and tasted death for every man.

He is the theme of the angel as he slipped down from Heaven and announced to the shepherds: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

He is the theme on that day when the shekinah glory broke through the precious body of the Lord; when Moses and Elijah furloughed from Heaven and talked "of His decease which He was to accomplish at Jerusalem."

He is the theme. He is the theme of the preacher on the day of Pentecost when the Spirit of God came like a rushing mighty wind and 3,000 souls were born into the Kingdom of God and were added to the Church.

Yes, He is the theme. He is the theme of Paul on his missionary journeys; in the courts, or with the working people, or on the ship at sea.

He is the theme. John listened in on the Glory World and heard them sing: "Unto Him that loved us, and washed us from our sins in His own blood. And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever."

He has been the theme of the ministry down through the ages. He was the theme of the preacher who one day stood and told you the Marvelous Story. Something came over your heart and mine we had never felt before, and sent us away, and we cried out of our hearts and said, "Lord, I am sorry my sins were so heavy to bear. Forgive me." And peace that we have never known before came into our souls.

He is the theme of the preachers who have gone up and down the roads and out to the forks of the branch, and told the Story, the Story that has given Baptists their mighty host. He is the theme that has brought to us a people, the like of which is to be found no where else. He is the theme that has given Baptists their greatest asset. The greatest asset of Baptists is their host of common people. He is the theme. Thank God for Jesus Christ. He is the theme.

He is the theme of the songs that have stirred our hearts. The greatest songs ever written are not classical. The songs that have stirred men's souls have been written about the Son of God.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God, I come! I come!

Has brought tens of thousands to decision and started them down to the front.

Not only in the hour of decision, but in the hour of despondency.

A young man writes:

"I was despondent and discouraged. I awoke one morning feeling a despair like suffocation; bitter repinings arose in my heart. What must I do? What shall I do? I heard the rain beating against the windows. I knew that the day must be dreary, then floating through the windows the voices:

My faith looks up to Thee,
Thou Lamb of Calvary, Saviour Divine,
Now hear me while I pray,
Take all my sins away,
Oh, let me from this day be wholly Thine.

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Housetop and Inner Chamber

Georgia Baptists have had five mission secretaries in fifty years. Mississippi Baptists have had six in this same period.

Pastor Roland Q. Leavell assisted in a meeting at New Holland, Ga., in which seventy were added to the church, fifty-nine by baptism.

Pastor Selsus E. Tull is preaching in his own meeting at Middleboro, Ky., Nov. 17-Dec. 1. Will Hoe is song leader. A revival among the home folks is their purpose.

It is said that baptisms occur nearly every Sunday at Immanuel Church, Hattiesburg, sometimes three or four being received; and that among the Woman's College students there is the finest spirits for many years. The budget of the church is being well subscribed, and obligations met.

Rev. G. W. Land has located in Clinton after several years of sojourn in Louisiana and Texas. In both these states he did good work as pastor and evangelist. He has been singularly blessed in helping churches with internal troubles. He is available as pastor of churches within reach of Clinton.

The total receipts of the Foreign Mission Board in Richmond for the past six months have been \$318,630.43, as compared with \$335,255.35 for the same period a year ago. The following states have sent in more in the last six months than they did for the same period in 1928: Illinois, Kentucky, Maryland, Mississippi, Missouri, North Carolina and South Carolina. The others sent less.

Pastoral Changes: E. Pylant resigns at Temple, Okla., and will live at Sherman, Texas. J. H. Cozad moves from Champaign, Ill., at Mexia, Texas. R. H. Tolle has been called to Falmouth, Ky. W. A. Roberts accepts church at Erick, Okla. Trenton, Ky., called C. O. Simpson of Clay, Ky. W. B. Thomason goes to First Church, Edgefield, S. C. P. C. Barkley goes to First Church, Adele, Ga. B. L. Bridges accepts First Church, Little Rock.

An Associated Press dispatch from New York says: "Don C. Seitz, editor, today told a motion picture forum luncheon of the National Council of Women of the United States that he had found that all of the bodies created to improve the movies have been appointed by the heads of the movie industry and 'the attempts to raise the morals of the films merely camouflage.' The motion picture industry has but one standard and that is the filling of seats in every theater, he said."

Major General Smedley D. Butler recently spoke to the soldiers of Marine Barracks at Quantico, Virginia. This is what he said: "You birds took an oath some time ago to defend the Constitution. Don't let this news stun you, but the prohibition law is part of it. I understand that there is some difference of opinion among civilians concerning the right and wrong of prohibition. Some of that difference got into camp and those who were on the negative side of the argument landed in the brig. This is a closed question for the military. As long as you wear these uniforms don't get opinionated."—Ex.

Dr. John Garland Pollard, Democratic candidate, was elected governor of Virginia last week by an overwhelming vote. After election he said: "I desire to say that comment of out of state newspapers concerning my nomination in the August primary shows widespread misapprehension as to the significance of this contest.

The verdict of the people of Virginia expressed at the polls on yesterday was neither approval nor disapproval of Smith or Raskob. No national issues were involved. I take the result to mean that the overwhelming majority of the people approve Democratic administration in Virginia, especially that of Governor Byrd."

Brother Ernest McLaurin Sumrall was ordained to the work of the gospel ministry by prayer and the laying on of hands of the eldership, on the 3rd day of November, 1929. He was called to the ordination by the Montrose Baptist Church. The ordaining council was composed of Pastor W. O. Carter of Bay Springs and D. W. Alexander and L. E. Lightsey of Montrose Churches, who after a thorough examination, recommended him for ordination, so he was duly set apart to preach the gospel and to administer the ordinances of Christ. May he become an earnest "workman that needeth not to be ashamed, rightly dividing the word of truth".—L. E. Lightsey.

The winner of the religious novel contest conducted by the Christian Herald and the Doubleday-Doran Company has been selected. The award of \$2,500 for the novel which best interprets the spirit of Christianity to the modern world, goes to Eli Millen, of New York, whose novel, Bethel, was adjudged the best out of the hundreds submitted. The setting is the Kentucky bluegrass country, and the hero is a blacksmith-parson who might easily take his place among the most popular characters in American fiction. Bethel will be run as a serial in Christian Herald, and published in book form later by Doubleday-Doran.—Ex.

Dr. Arch C. Cree announces to Georgia Baptists that he will ask to be relieved of the burdens of the office of Executive Secretary of their Convention Board at the expiration of his fifteenth year of service next March. In a beautifully written letter appearing in the Christian Index he gives his reasons, saying among other things that the work has for the past few years taxed him to the danger point, and because of a conviction that a new leader and a new voice will better enlist the interest of the people to a more worthy support of the cooperative program. Dr. Cree is well known all over the South as a versatile and hardworking man, and especially esteemed for his service in helping the Home Board more than a year ago when its affairs were in a critical condition. The Index speaks of him as a Christian statesman of the first rank.

The Commercial Appeal says about the recent election in Virginia: "The Democratic national organization will make a mistake if it interprets the result of the governor's race as a choice of Mr. Raskob over Bishop Cannon. The Democrats of Virginia will take a crack at Raskob or Cannon whenever they have an opportunity. It was not Bishop Cannon that carried Virginia for Hoover. It was not a return to the Democratic theories of Raskob that caused the state to go for Pollard. There was no issue in Virginia in the governor's race beyond a test of strength between the Democrats and Republicans, with a little sprinkling of voters who are sometimes Democrats and sometimes Republicans, and whose vote is always governed by prejudice. In other words, the Virginia result was what might have been expected under normal conditions, and had no bearing on past or future elections."

At the close of the Tuesday night session of the B. Y. P. U. training school the following brethren met in the Calvary Baptist Church of Jackson, Miss., to examine Brother George Gay for the Gospel ministry:

D. A. McCall, J. P. Harrington, H. M. King, G. C. Hodge, A. W. Talbert, and R. B. Patterson. Brother D. A. McCall was appointed as moderator and R. B. Patterson was asked to act as secretary. After asking the candidate questions as to his conversion, call to the ministry, his idea of God, the Church, and several doctrinal subjects, all of which questions the candidate answered in a very satisfactory manner, it was moved that the council recommend him for full ordination. After a prayer the council was dismissed.

It is understood that Brother Gay is to be ordained by the Griffith Memorial Baptist Church of which he is a member. His ordination is to be in the near future. The blessings of God rest upon him in his new work.

Secretary of Council, —R. B. Patterson.

If the people are ever enlisted in the cooperative program it is absolutely necessary that the denominational paper go into their homes. They do not care about what they do not know about. A pastor who is genuinely interested in the spiritual progress of his own people or genuinely interested in our missionary, educational and benevolent work will seek to get the paper into all the homes. Without this we Baptists are simply beating the air; we are leading a treadmill existence. It is time we were looking this question squarely in the face: do we really believe in a worldwide ministry, and are we really trying to harness our people to the task; or are we making a pious gesture?

Your church will soon be making its budget for next year. Be sure that you include in it the amount necessary to send The Baptist Record to every home. There is just as much reason for putting the State paper in every home as for putting a Sunday School paper into the hands of every child. To avoid the expense of a circulating manager and give the subscribers the benefit of the amount of his salary, the price of the paper was put at \$1.00 where it goes into ninety per cent of the homes. This is the last best proposition we can make, and surely is enough. It is less than the cost of printing the paper. It is up to your church to take advantage of it. We have no other reductions, commissions or clubbing rates. The only alternative is for each individual subscriber to pay \$2.00 a year for the paper, which many are doing.

The first copy of associational minutes coming to us was from Rev. W. A. Roper, clerk of Walthall County Association. It is quick work and well done, the association being held Oct. 19-20. Rev. A. F. Davis was moderator. The directory of officers and committees is complete and convenient, giving not only those of the association but officials of the State Board and state institutions and of Southern Baptist Convention institutions and boards. All of these are matters of interest to our people. There is also a directory of the churches, giving church officers and heads of departments; also a Historical Table. There are twelve churches in the county, with a total membership of 2,966, a gain of 86 over the year before. There were 94 baptisms in the past year, only two churches reporting no baptisms; Lexie Church reporting 17, the largest number. Three churches reported a net loss; all others a net gain. Every church had a revival meeting during the year. The Baptist Record goes into 130 homes. Six churches have a weekly prayer meeting. All churches have Sunday Schools, with a total enrollment of 1,522, average attendance 770. Two Sunday Schools are graded; none are standard; none held a Daily Vacation Bible School. Total value of church houses \$41,150; only one parsonage valued at \$7,000. Contributions of all the churches for local objects were \$8,673.86. All twelve of the churches gave to missions, ten of them through the cooperative program. The total given to missions, education and benevolence was \$5,856.82. Grand total to all objects was \$14,530.68.

Editorials

KNOWING GOD

Why Should We Know Him?

It has been in the mind of the editor for some time to try to draw out the thinking of our people along the line indicated by the above, about Knowing God. Only a small part of what needs to be said can be put into one article, and it will be well if the matter can be kept before us for some time to come. Indeed it will be well if what is said here shall help in some way to keep this important matter before us as long as we live. Would it not be good for us if we should have God for the subject of reverent conversations? And would it not greatly help if in our sermons we should talk much more about God? Do we not need to learn very much more about Him than we do; and seek to pass on to others as far as we can what we know?

Why Should We Know Him?

If there is a God (may God forgive the "if") surely he is the most important fact in the universe, the most important in the range of knowledge. The idea of God involves the conception of him as creator and preserver of all things. He is the one fact with which all beings have to do; with whom we must have contact, all of us; with whom we must deal; on whom we are utterly dependent; and to whom we must give account. If there is a God, a personal creator, there is no escaping him; nor evading his will. Our only safety, our highest well being is conditioned upon some true knowledge of Him. To ignore him is imbecility; to defy him is insanity.

The knowledge of God is necessary to correct knowledge of anything else. Whenever study of anything is undertaken, one of the first and most necessary lines of investigation is to trace its origin. To know anything we must know its genealogy, the source from which it comes. All science is busy with origins. And we do not know anything well until we have learned where it came from. And so all study takes us back to God.

Not only is this true as to origin, but as to the present order and working of things. That there is order and purpose in all things none would deny. This means intelligence, will, supervision, control. God is the explanation of all else. But this is true not merely of the material universe, of inanimate things; it is as true of the course of events; of men and nations, of history and of individuals, of the details of our daily lives, of the consecutive and orderly purpose indicated in all that we see and hear and experience. We cannot know their meaning and understand their application without the conception of God. God is the explanation of them all.

The psalmist expressed it concisely and forcefully when he said, "In thy light shall we see light". That is if we know God we can understand the rest. But to be without the knowledge of God is to spread a mantle of darkness over all things, all events, all the universe. The Lord is our light, as well as our salvation. The queer and unbecoming behavior of some is explained in the words, "Some have not the knowledge of God". The maximum of darkness is expressed in the words of Hosea, "There is no truth nor knowledge of God in the land".

The purpose of the creation of the universe is to make God known. If we learn all else about the world and all worlds and fail to know something of God, then the universe has been made in vain; and all of our knowledge about the universe has fallen short of its original and final purpose. The Bible is primarily a revelation of God. And whatever other good we may get from the Bible if we fail to know God all our knowledge of the Bible and use of it falls short.

Most of all our possession of eternal life is conditioned upon the knowledge of God. That is not the right way to put it; let us say rather with Jesus, "This is eternal life, to know thee, the only true God and Jesus Christ whom thou didst send". Here Jesus makes the knowledge of God not only the means of obtaining eternal life; it is eternal life. It is the drawing out the soul into its fullest activity; the expansion of mind and spirit in the taking in the revelation that God gives to us of himself particularly in the person of Christ. Here every energy of mind and heart are employed and here they find satisfaction. Here the soul expands like a flower in the sunlight. Here intelligence finds its utmost reach; emotion its provocative cause and satisfying fulfillment. Here the will is righted, regulated, strengthened and perfected. All of these come from the ever increasing knowledge of God. For this reason the knowledge of God is the highest attainment of man and life finds its consummation.

GRADUATING TO THE BUDGET

It used to be that our churches had no budget so far as the denominational work was concerned; many of them none with reference to their own local work. But everything was haphazard, and each object or department of work took its chance of a collection in the year's time. We are not despising these days of beginning. Other business was conducted much on the same principle, or lack of system.

These days of specific offerings at set times or on occasions for different parts of the work had their values in educating the people to some knowledge of one or another institution or agency. And special appeals may even yet have their educational value. In this way one specific thing is set before us till we see it clearly and our hearts are moved by the facts and needs in each case. There may be people who will for some time need just this kind of inspiration to move them to action. And all of us may at some time need the appeal of one great cause, set out before and above all the rest.

But most people ought to get beyond this elementary method and graduate into the knowledge of and use of an adequate plan for our whole denominational work. We ought to get out of the primer, out of "addition" in our arithmetic and on through multiplication, and on into surveying and engineering and constructive work.

We ought to come to where we have some knowledge of each of our departments of work, their relative values, their interrelations and their mutual dependence on one another. We ought to see the work as a whole. We ought to see how missions and education and benevolence are all needed to do the work of Christ in the world and how they help one another, how they are interlaced and interlocked. And we ought to feel responsible for them as the means of ministering to all the needs of all the world.

The budget system of finances is our effort to unify all this work. And our cooperative program is an effort to meet all the needs. The budget is the point where the cooperative program comes into constant contact with our churches, and the medium through which our churches participate in the cooperative program. "The work of ministering" to which we are called becomes possible in the widest way through the budget.

The season of the year is on us when budgets are being made out in our churches. That is we are planning or laying out what we are going to do for others in the name of the Lord Jesus in the coming year. Every member of the church ought to have a chance to give to the budget, ought to be taught his duty. And every one ought to respond with a worthy pledge. There may be more than one way of making the every member canvass. But be sure that everybody has an urgent invitation to participate in the support of the Lord's work through the church

budget. We ought by this time to be graduated to the budget.

SOVEREIGN MERCY

This is the only kind of mercy there is. The quality of mercy is not strained; else it is not mercy. Mercy must come from a heart that is touched with a feeling for our infirmities. It is not mechanical.

But the special point which we seek here to make clear is that the mercy of God toward us is the exercise of kindness and helpfulness which he was under no obligation to show. Mercy is an act that goes beyond justice. It is not in opposition to nor in contravention of justice; it is simply beyond the exercise of justice.

God was under no obligation to save a lost world. He is not now under obligation to save any lost man or woman. He could leave men alone to the just consequences of their deeds. His justice would be satisfied; all justice would be fulfilled if men were permitted to suffer forever the results of their sins. God need not have stretched forth his arm to save anyone. Mercy shown to any creature is entirely optional with God. It is doubtful if any man is ever saved till he fully recognizes this in his own case.

No man is ever saved until he recognizes himself as a lost sinner, justly subject to the wrath of God; condemned by His holy law and utterly and forever helpless unless and until God shall of his own free will choose to come to his relief. "You hath he made alive, who were dead in trespasses and in sin". "Of his own will begat he us by the word of truth". "So then he hath mercy on whom he will, and whom he will he hardeneth". "The Scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe". Every saved man can say with David, "Unless Jehovah had been my help, my soul had soon dwelt in silence".

AN OLD TESTAMENT VERSE

By James E. Dean

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." (Gen. 9:25).

"A servant of servants means the lowliest servant, the basest servant, a very dire curse. The Hebrew language has no comparative or superlative degree of adjectives or adverbs, and such ideas can only be expressed in what appears to us an odd manner. Such a phrase as "servant of servants" is a frequent method of expressing the superlative idea. It is seen in "holy of holies," the most holy place; "prince of princes," the highest prince; "king of kings," the greatest king, applied to Nebuchadnezzar. "The song of songs, which is Solomon's," means that the greatest of all songs is attributed to Solomon. "God of gods" means the greatest or supreme God, and "the heaven of heavens" is the highest or the greatest heaven.

The writers of the New Testament used this Hebrew idiom in Greek even though the Greek language has the degrees of comparison just as we have. This is seen particularly in Revelation, "King of kings and Lord of lords." This is but a concise way of saying that our God is the greatest of kings, the greatest of lords. We have adopted the same expression in the English language, particularly in the phrase "Book of books." In this condensed idiom we call the Bible the greatest of all books. "Sanctum sanctorum" is only the literal Latin translation of the Hebrew "holy of holies," though the Latin language could also say the most holy place, using the superlative degree of the adjective.

Baptist Bible Institute, New Orleans.

We knew brother Compere, of the Baptist Advance, was all wrong on the woman question, but we were surprised to see from him, "If a woman is ashamed of being a woman we naturally expect her to wear 'britches.'"

CLOSES MERIDIAN MEETING

The following is part of a letter received Monday morning from Dr. George W. Truett just after the close of the meeting in Meridian: The weather conditions here, during the meetings, have been unusually trying, but despite this many have attended, both from the local community and beyond. And God has given us his blessing. Specially did he give an overflowingly gracious blessing in the closing service last night. To his name be all the glory forevermore!

It has been good to my heart, beyond all words, to have fellowship with the honored pastors of this city and County. I have not met a truer, more nobly capable and faithful group of pastors anywhere in all the land.

I think you must know how high is the esteem of Southern Baptists for your Mississippi Baptist brotherhood. Your people are and have long been an untold joy and inspiration to your fellow Baptists throughout all our Southern Zion. Their always cooperative and forward looking spirit is a challenging inspiration to their fellow Baptists the whole land over. Fervently do I pray that your emergency campaign for \$100,000 may be signally successful and above all prove a great spiritual blessing to all your churches.

Hastily but affectionately yours,

—Geo. W. Truett.

EIGHTY-FOUR CENTS LEFT

W. W. Hamilton, Baptist Bible Institute

He came into my office when he had ten dollars left of the amount with which he and his wife had come to New Orleans. The church which he expected to serve had called a pastor, and he was getting anxious as to the necessary supplies.

He said, "I believe help will come in time in some way. I do not want a gift, I want work, or a loan which I can return that it may go on helping others."

About ten days later, after having done his best to find employment, he came again to the office. My question as he entered was, "Well, how are finances?" Putting his hand into his pocket he showed me what he had left. I took the coins and counted them, and the total was eighty-four cents.

Just before he came a letter had been opened from Dr. Ryland Knight, of St. Louis. It contained a check for \$50.00 to be used as a loan. When I showed this manly student the letter and the check, I wished for the giver that he might have seen the expression of gratitude and the look of relief which came into the face of the worthy man who is seeking to train for better service.

We bowed our heads in worship. Each of us tried to express in words to God his gratitude for providential care and for this definite and specific answer to our prayers and for the divine approval of our endeavor to seek first his kingdom. We remembered again that "B. B. I." means to us:

"B—e thou faithful unto death."

"B—e of good cheer."

"I—will never leave thee nor forsake thee."

Let every man or woman who has consecrated to serve on any committee with the Emergency Campaign take his work seriously. One person can stop a whole stream, or he may be a means of pushing the program along. These are not complimentary offices or sinecure positions. It means lending a helping hand. Come in and pull and push till the work is done. Our people have been generous in responding to the requests to serve on these committees. Now let's do the thing. Nothing would hurt our work worse than for us to fall down after all this organization has been perfected. And nothing will exhilarate our forces more than the success of this campaign. Don't think that we will succeed because of a good organization. It takes work.

(Continued from page 1)

(y Junior College 5—Hillman 8—Delta State 5—Harrison Stone Junior College 5—Wesson County Junior College 5—B. B. I. 5.

Mississippi again comes forward with something new, something original. A State B. S. U. Alumnae. On the instigation of Owen Cooper, an old state B. S. U. president, the idea was perfected with the exception of just a few minor details. The organization is to be composed of the college graduates who belonged to the B. S. U. while in college. The purpose of the organization is to perpetuate the principles and the spirit of the B. S. U. and instil in them the business its members happen to be engaged in. The group of officers are to be composed of a general president and a representative from each college group, to be chosen by the B. S. U. Council of that college.

Opening Friday night with the magnificent challenge of Dr. Lee to conquer the campus for Christ, and closing with the great inspirational talk of Dr. Craig Sunday afternoon, the fifth annual State B. S. U. marks one of the greatest mountain peaks in the history of B. S. U. work in Mississippi. The group of speakers on the program were composed of the best and each one carried his particular message and laid it on the altar for the advancement and the greater spiritual uplift of the Baptist Students of the state.

The song service, conducted by Lowrey Compere, was very impressive and all special numbers were rendered with all skill and feeling that God could bless the singers. Perhaps the main feature of the song service was the echo singing at the beginning of each devotional by the M. S. C. W. delegation and the musical meditation at the end of each service. The impressiveness of this was keenly felt and the spirit of God could be felt to move with you as each word was sung.

The devotionals were given by Dr. Caswell, of Greenwood. Their subjects running parallel with the theme of the convention, "Conquering the Campus for Christ." Dr. Caswell's messages were heartfelt and soul stirring and filled every student with a burning desire to help conquer his own campus for Christ. Beginning with the subject "Conquering Compromise," Friday night the discussion was carried on through the remaining sessions with the following subjects, Conquering Narrowness of Vision, Conquering Indecision, Conquering Through Clean Living, Conquering Through Christian Faith, and Conquering Through Prayer.

The general outline of the program is something as follows. The song service beginning each session generally merged into the Echo singing which served as an introduction for the devotional. Friday night following after the devotional Mary Johnson, of Mississippi College, gave to the Convention a wonderful message in her song, Living for Jesus. A general review of one B. S. U. and its development in the South was given by the convention president, Elmer Prichard. Then came the message of the evening by Dr. R. G. Lee, of Memphis, Conquering the Campus with the Changless Christ. In this he flung out to the students the challenge to conquer for Christ, to conquer for one who had remained the same through the ages and would be the same tomorrow. Dr. Craig's message was well worth the whole trip to every delegate; if it had been the only address on the program. The session Friday night was followed by a social feature which was extremely pleasant and helped strengthen the bond of fellowship that was so prominent among the students.

Saturday, the two longest sessions of the convention were held but the spirit of the students never lagged and the meeting moved along splendidly. After the devotion by Dr. Caswell a report from the B. S. U.s represented was given. Each report was fine and showed the work of the Lord to be moving on in a great way on the campuses of the state. Coming after this was a discussion by students themselves of the power of the B. S. U. in Mississippi.

The power of a Purpose (First Magnitude Aim) Joseph Flowers, Miss. College. The Power of the Pastor, Mary Ellen Wiley, Woman's College. The Power of the Student in the Church, Dr. B. H. Lovelace, Clinton. The Power of a Consecrated Personality on a Campus, Mary Wall, Hillman College. Miss Mary D. Yarbrough then began a study of practical methods used in B. S. U.s by a talk on Proven Values of a B. S. U. And opportunity was then given for voluntary expressions with Prichard presiding. Fred Terry's talk on how a Student Secretary Can Conquer the Campus with Christ was followed by special music from Woman's College. Last speaker of the morning was H. L. Spencer of Hattiesburg, with the subject, Squaring the Modern Social Life with Abiding Christian Principles.

Dr. Caswell's devotional Saturday afternoon moved directly along in line with the thought of the evening, Student's personal experience in the Old Time Religion, which was given by the following.

My Experience in Answered Prayer, Louise Smith, Woman's College—My Experience in Tithing, Alice Overstreet, State Teacher's—My Experience in Church Membership, Kye B. Round, Ole Miss—My Experience in Daily Devotion, Hannah Patterson, Blue Mountain—My Experience In Soul Winning, Carrol Hamilton, Miss. College.

An open forum for testimonies and questions was conducted by William Hall Preston, then special music by Ole Miss. Mr. Preston followed the music with a short but inspiring talk on The Master's Minority in the Crusades of Today.

A recreation period for the remainder of the afternoon was given, everybody riding out to Mammoth Springs where a few delightful minutes were had in enjoying the fellowship provided by a contact with the students. Supper was had there and everybody went back to the session greatly refreshed.

Saturday night a study was made of the Propelling Power of Christian Character on the Campus.

What I learned from the Greatest Christian Student I have known in College, R. D. Williams, A. & M.

What I learned From the Greatest Christian Teacher I have Known in College, Imogene Harrel, M. S. C. W.

The Secret of the Spiritual Power of Borden of Yale, Prof. Chester E. Swor, Moorhead. Dr. Marriner's great address on The Inevitable Characteristics of the Greatest Christian closed the service.

The early morning prayer service, at six Sunday morning, with the Spiritual Conquest of the Campus as the theme, was conducted by Miss Ward. Here the students were drawn closer to God. And in that great hour all were made to feel his nearness and his greatness.

Dr. Lowrey's model Sunday School Lesson for College Students at the Sunday School Hour was both practical and useful. Dr. Craig closed the morning session with a powerful address on Missions: The Compelling Power of the Christian's Life. One of the features of the morning service was the two solos of Miss Muskavoy of Blue Mountain, one being in English and the other in her native language, Russian.

Dr. Caswell's last devotional Sunday afternoon on Conquering through Prayer was perhaps one of his best. The reports from the different committees were given and a resume of the entire program. Mr. Preston then conducted another open forum for testimonies from students and everyone there that possibly could testified as to the value of the B. S. U. in their lives. A solo by Mozelle Spain of M. S. C. W. was inspirational to all. Dr. Craig followed with his last message to the conference on the Supreme Claim of Survival Values in College Life. His words filled all present with a living desire to live a better and higher life for their Master, and conquer their campus with Christ.

(Continued from page 2)

While life's dark maze I tread,
And griefs around me spread,
Be thou my Guide,
Bid darkness turn to day, Wipe sorrow's tears
away,
Nor let me ever stray from Thee aside."

And he arose and went out with a new hope and a new strength.

He is the theme that fills the aching void.

A young lady after several years of joy in Christian service, lapsed into worldliness. She left her home on a pleasure seeking visit to a fashionable watering place, but she found amidst the gaieties an aching void within. Being seated near a window, she heard the soft, smooth voice of a servant girl singing:

"Oh, for a closer walk with God,
A calm and heav'nly frame;
A light to shine upon the road,
That leads me to the Lamb!

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul refreshing view
Of Jesus and His Word?

Return, O Holy Dove, return,
Sweet messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast."

He is the theme when we have come to the end of the way.

On January 10, 1860, the Pemberton Mill, a large cotton factory, at Lawrence, Massachusetts, suddenly fell in ruins, burying many of the operators in the debris. Some were rescued alive. The others would have been, but the broken lamps set the building on fire, and the rescuers were driven from their work. In one of the rooms Mission Sunday School children were imprisoned. They realized that their rescue was impossible. The last time they were seen, and the last thing ever heard, they were kneeling and singing:

"My Heavenly home is bright and fair;
Nor pain, nor death can enter there;
Its glitt'ring tow'rs the sun outshine;
That Heavenly mansion shall be mine.

Let others seek a home below,
Which flames devour, or waves o'erflow;
Be mine the happier lot to own
A Heavenly mansion near the throne."

I call your attention to the mood of Life's Rehearsal. It is a mood alternating between hope and despair. The two disciples said, "We had hoped." Oh, you lonely walkers down the road that eventful day, you are not the only ones who have said, "We had hoped." Abraham said it. Moses said it. As he tramped the wilderness, I brought the people to Kadesh-Barnea; when the report from across the river had come and Israel turned back, Moses said, "We had hoped." We have said it. We had hoped that even ere this the Gospel of our Christ would have been preached to all the world. We had hoped that our people, who have been washed in His blood, would have long ago laid their all on the altar of service. Yes, lonely walkers, we have said it. We have said it in the room when the shadows were falling. We did not know what the next moment would bring, and then some one came out of the shadowed room and said, "He is gone." We had hoped, yes, we had hoped. We have said it in the hospital. We have said it about ourselves. When I think of the years that God has given me since I was saved by His grace, oh, I am sorry that I am no further along. I had hoped a few years ago that I would really be worthwhile in the Cause of Christ. Jesus, who had joined them, said, "I will inter-

pret some things to you. Don't you know that it behooved Christ to suffer all these things, and then enter into His glory?" We are so slow to learn that we must suffer a while and then the glory. "After ye have suffered a while," and the suffering must precede the glory. It is even so in the program of God. The earthly glory of Jesus Christ was His suffering. Take the scars off His brow, and convince us that they were never there, and we won't follow Him any more. If it behooved Christ to suffer, then it behooves everyone of us who follow Him.

Some years ago when Dr. and Mrs. A. C. Dixon were making a world tour in the interest of Missions, Mrs. Dixon was stricken with meningitis. On August 5th, he sent this telegram to the children:

"Mother is sick. Meningitis. Good hospital. (Signed) Father."

On Monday, August 7th:

"Mother entered glory Sunday noon. Revelation fourteen thirteen; Romans eight twenty-eight."

Wednesday, August 9th:

"Mother, beautiful with peace of Heaven in her face, buried in missionary cemetery on Kuling mountain amid glorious surroundings."

An American woman, who was present in the Sunday service, which closed just five minutes before Mrs. Dixon died, writes this:

"Dr. Dixon began his address by saying he knew she would have him speak if she were conscious, and then began. It was to be the clearest, most impressive presentation I ever heard, mainly about the three great facts: 'The Bible,' 'Christ,' and 'Christian Experience.' The last point, under Christian experience, was that we Christians 'Sorrow not as those who have no hope.' By the time he finished there wasn't a dry eye in the room for he was living his Christianity right before our eyes and doing his duty while his heart was breaking."

"After that ye have suffered a while." The suffering is just for a while; it is always good to know that the ultimate call of Christ is not to suffer, the ultimate call is to glory, but we must suffer a while. Like a sleepless night when we are tired of the weary tossing, it seems long, but the morning comes. "Weeping may endure for a night, but joy cometh in the morning." The night is already far spent, the day, I think, is almost here, and the pilgrims will soon be Home in the Eternal Glory.

In far away Norway down deep in the valley, by a river, nestles a little town, a town that is shut off from the world's commerce and communication for six months of the year. The sun does not come over its hills, and the river ice prevents navigation. They tell me that the natives suspend bells to a cord across the river, and far away at the head of the stream where the sun shines first, the ice floes begin to break and move and the bells ring, and the natives gather upon the shore and sing, "The Long Night is Past, the Morning Comes at Last."

The ice is breaking, the bells are ringing. It is dark. It is dark denominationally, it is dark to every preacher who is pouring out his soul, but I thank God the ice floes are breaking; I have heard the bells. "After that ye have suffered a while," then the glory. Oh for a word to tell of the glory, some way to tell what my own soul feels as I look through the gates that stand ajar. The glory will be the consummation of the efficacy of all the work of Jesus Christ. It will be the time when the pendulum will swing as far into holy things as it swung one day into the ignominy of Pilate's Hall and the shame of Calvary's mob. It will be the glory of the Resurrection when these bodies shall be fashioned like His most glorious body, when the wrinkles will all be gone, when the strength that has ebbed will come afresh, when there will be no more death or sorrow, and we shall sit on His throne as He sat on the Father's throne. It will be the glory of seeing Him face to face. "After that

ye have suffered a while," then the glory. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

BEYOND THE BUDGET

N. T. Tull, Business Manager,
Baptist Bible Institute

In response to the Emergency Appeal of the Baptist Bible Institute, many letters of interest and sympathy come from various sources, and among these letters come excuses and reasons why the writers are not prepared at this time to make a contribution.

Among the letters recently received by the President of the Institute was one that illustrates very strikingly the present emergency situation with the Baptist Bible Institute. The brother writes that he cannot make a contribution at this time because there has been bereavement in his family during the year, with the unexpected expense incident to such unforeseen providences.

The situation in the family of this bereaved brother calls for meeting emergency expenses over and above the family budget. It calls for sacrifice and for rearrangement of affairs in the home to care for these unexpected expenses.

When we hear individuals and churches say that they are giving or operating under a budget and for that reason cannot respond to emergency appeals, it would be interesting and helpful to have them think for a moment on the question which this brother now faces in his own home when he must give "beyond the budget."

The Baptist Bible Institute is a member of the family of causes which are all dear to the hearts of Southern Baptists. It now faces a crisis and must have funds beyond what can be provided through the budget and it will be necessary for churches and individuals to realize that no fixed program in the church or in the denomination should stifle the cry or prevent a response to this emergency appeal which has been authorized by the Southern Baptist Convention, and which is recognized as a last resort measure to save the life of this great missionary institution.

It is known to many Southern Baptists that our own beloved President Hamilton suffered a bereavement in his own home right at the time when the crisis came in the affairs of the Baptist Bible Institute last January. This crisis made it necessary for the trustees of the school to sign a note at the bank to save the Institute. In the face of his bereavement, however, President Hamilton has given a thousand dollars to help meet this emergency, following closely on the payment of his pledge of a like amount to the Institute made in the spring of 1928. These gifts were over and above the tithe and a half of his income which is paid Sunday by Sunday through his church.

Another member of the faculty has given to the Institute nearly \$2,000 within the last eighteen months, while all those connected with the school have given sacrificially to meet the present crisis. One of our trustees has recently given nearly \$1,000, although his limited resources are constantly drawn upon for relief of another emergency in addition to his regular gifts of more than a tenth to the church budget.

Many instances could be given of those who support most loyally their church budget and the Cooperative Program, but who respond quickly and nobly to emergency calls when any of our great denominational institutions or agencies face a crisis. Gifts over and above the budget in the family generally call for sacrifice. Gifts over and above the budget in the denominational work may also call for sacrifice, but let us strive to be as loyal in responding to emergency appeals in the Lord's work as we are to the emergency appeals that so frequently arise in our own personal affairs. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

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BAPTIST BIBLE INSTITUTE ITEMS

It is a source of increasing joy to the Baptist Bible Institute that it occupies so great a place in the hearts of our Baptist people.

The enrollment to date is 213 or 32 in advance of the same date last session. Seventy of these are from Louisiana.

The Christian Training Course stands first in numbers, and then follows the Theological, Religious Education, Gospel Music, and Church Secretarial.

The students represent many schools and colleges. Ninety-nine are college students, ninety-eight have had high school training, and sixteen are from the grammar schools.

It is an inspiration to teach a class of ninety-seven men and women who are longing in their hearts to win men and women to Christ.

The Bible Institute play, "Where the Gospel Has Never Been Preached," is designed for B. Y. P. U's, Y. W. A's, and B. S. U's. It will be furnished on application.

There were more than one hundred professions of faith in the services conducted on the streets and elsewhere during the first two weeks of the present session.

The Bible Institute, the younger child in the Southern Baptist family, believes that the older brothers and sisters will come to its aid in this time of critical need.

On our emergency we have received \$29,994 plus. We are to have a Bible Institute Day in Alabama November 24, and in North Carolina December 23. Several states will have a Bible Institute Day in January. Texas is to ask at their State Convention for \$15,000. We believe that if the people know of the worth and work of the Bible Institute and are given opportunity they will respond in this emergency even to the point of sacrifice

The Mid-Winter Bible Conference and Home-Coming Week, January 27-31, promises to be of the very greatest interest to Southern Baptists. Mr. J. H. Anderson of Knoxville will deliver the Tharp lectures and Dr. George W. Truett the Layne lectures.

FOREIGN MISSION BOARD, SOUTHERN
BAPTIST CONVENTION, RICHMOND, VA.

Statement of Debt Account, November 1, 1929.
The Debt as set up on Ledger

January 1, 1928	\$1,145,729.74
Plus Interest Paid during the	
Year 1928	65,878.32

Total to Account for	1,211,608.06
Less Receipts Applicable to Debt for the Year 1928	246,206.42
Balance in Debt Account as of	

January 1, 1929	965,401.64
Less Receipts, as follows:	
January	26,163.72
February	24,763.94
March	37,694.86
April	74,218.24
May	1,298.73
June	3,116.60
July	5,045.72
August	5,573.26
September	5,291.65
October	10,727.76
	193,894.48

Balance in Debt Account as of	
November 1, 1929	\$ 771,507.16

The Baptist Message says the books of the Louisiana Baptist Convention show a total collected in the past year of \$245,810.12, which is \$32,149.95 more than the previous year and the best for seven years.

Twenty-five professions of faith are reported as a result of the Gipsy Smith meeting recently held in Baton Rouge.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

FINANCING THE CHURCH THROUGH THE SUNDAY SCHOOL

When a campaign was being launched among the churches of Galatia and Achaia for the purpose of raising funds with which to help the poor saints at Jerusalem, God revealed through Paul His plan for raising emergency funds. The plan is recorded in 1 Cor. 16:2 and is as follows: "Upon the first day of the week (systematically) let each one of you (individually) lay by him in store, as he may prosper (Proportionately)". —

Since this is God's plan, we believe it is the best plan for raising emergency funds, and since it is the best plan for raising emergency funds, we believe it is the best plan for raising all other kinds of funds for carrying on the Lord's work at home and abroad. This plan, if practiced, would, we believe, enable us to meet our present emergencies more quickly, easily and joyfully than any other plan and would enable us to avoid so many emergencies in the future.

Since this is God's plan, we believe the pastors and all other leaders should teach it and do their best to lead the people in general to believe it and practice it.

Since the Sunday School is the most representative service of the church and since all the members are accustomed to making an offering in class on each Lord's day, we believe the best way to lead the people to obey the plan suggested in 1 Cor. 16:2 is to teach them, when making their offerings in the Sunday School class, to give on the basis of their tithes and offerings.

In other words, I think the best way to lead the people to obey the Lord's plan is to teach them to make only one offering each week. Teach them to include in the one offering all they expect to give that week, bring it to the House of God and give it at the Sunday School hour with the understanding that all of it will go into the treasury of the church and be used by the church for the support of every phase of the Lord's work at home and abroad.

Three of many reasons why I think the offerings should be made at the Sunday School hour are: (1) because this is the only service where everybody, young and old, saved and lost, are accustomed to make an offering, (2) because this would enable the one-fourth time and one-half time churches to give on the first day of the week as the Lord has prospered them, and (3) because this would enable the churches to teach and enlist the young people in stewardship and thus enable the churches to train up a generation of stewards.

This plan is called FINANCING THE CHURCH THROUGH THE SUNDAY SCHOOL. It does not, however, place the whole responsibility of financing the Kingdom in the hands of the Sunday School officers and teachers. It leaves this responsibility where the Lord left it, namely, in the hands of the church. This plan does not relieve the pastor and deacons of any of their duties and responsibilities, but rather brings to their assistance all the officers and teachers of the Sunday School. The plan therefore enables the pastor, the deacons and all the officers and teachers to join hands and work together at the one great task of Financing the Kingdom and training a generation of stewards.

I. HOW TO LEAD A CHURCH TO ADOPT THE PLAN.

1. The pastor should lead.

The pastor is the God-called undershepherd of the church. He above all others is the one who

should lead the church in every Kingdom building program. He should therefore familiarize himself with the plan and lead the church to adopt it.

2. The chairman of deacons, chairman of finance committee, church clerk and treasurer, Sunday School Superintendent, W. M. U. president and B. Y. P. U. leader should be enlisted

While this plan has been most successfully used by many churches for a number of years it is as yet entirely new to most people. It would hardly be advisable therefore to try to sell it to too many people at once. So in addition to discussing the plan personally and privately with the leading members of the church, the pastor should call a meeting of the chairman of the deacons, the chairman of the finance committee, the church clerk and treasurer, the Sunday School Superintendent, the W. M. U. president, the B. Y. P. U. leader or president and all paid workers in the church. At this meeting the plan should be explained and everyone should feel free to discuss it so that all may understand it. This is the meeting of the heads of the various departments of the church and as such they should, at the close of the meeting, be of one mind on the subject. If the pastor is not thoroughly familiar with the plan he should have someone present who is familiar with it, for a failure to lead the people in this meeting to approve the plan would virtually mean a failure to lead the church to adopt it.

3. The deacons should be enlisted.

Following the meeting of the heads of the various departments of the church, a meeting of the deacons should be called at which time the plan should be explained to them. They should be informed as to the action of the heads of the various departments and after being led to understand the plan should be asked to approve and to recommend it to the church.

4. The other officers and teachers should be enlisted.

As soon after the deacons meeting as possible, a meeting of all the officers and teachers of the Sunday School, the B. Y. P. U. and the W. M. U. should be called and the plan explained to them. This, like the other meetings, should be for free, open discussion so every member will be certain to understand it and led to support it.

5. The entire church membership should be enlisted.

After the plan has been submitted to all the officers and teachers in the order outlined above, it should be presented to the church in conference and the church should be asked to adopt it.

At each of the meetings it should be clearly understood that if the plan is adopted by the church, each individual member of the church and Sunday School will be asked to make only one offering each week, and that at the Sunday School hour, provided the individual attends Sunday School, otherwise he will be asked to make his offering at the regular preaching hour. It should also be understood that all the offerings will go into the treasury of the church and the church will in turn supply all the literature and supplies for all the organizations as well as pay all other local and denominational expenses.

In my next article I plan to discuss HOW TO LEAD A CHURCH TO OPERATE THE PLAN.

(To be continued)

Pastor D. W. McLeod has resigned the care of the church at Potts Camp after a service of about four years. He will do good work anywhere the Lord leads him, and we hope he may be kept in Mississippi.

W. M. U.

Year Books

The 1930 Year Books have come. We are sending one copy to each society in the state in the Week of Prayer literature. We know a number of societies which are divided into circles will need more than one copy. Then other officers beside your President will need a copy.

Please drop us a card stating the number your society is entitled to; and we will gladly mail them at once.

These Year Books are too valuable to be scattered promiscuously. But we want each sister who will make wise use of it to have a copy. If others than officers wish one, we can send it to you for ten cents.

"An Open Letter to the Baptist Pastors of the South"

My dear Sister:

In the November issue of the Home and Foreign Fields, Dr. John W. Lowe has an article with the above title. I wish we had room for his entire letter on this our W. M. U. Page. Since we have not, I am making excerpts from it; and then am asking YOU to please read or take them to your pastor and ask him to read them. If he will do better still, read the entire letter in Home and Foreign Fields, I think, if he is the average Mississippi pastor, he will not fail to act on some portions of it at least.

"Will you not, my dear brother, graciously allow me, your fellow steward of the grace of God, to share with you a tremendous burden which I am no longer able to carry alone? May I humbly remind you that we are exhorted to bear one another's burdens? It will lighten my burden a bit to write to you briefly regarding our situation out here, and at home. I ought to be more familiar with the former, and you are more familiar with the latter. I know I wish to serve you, and I am certain that you want to cooperate with us on the field.

You will readily understand how we are sometimes overwhelmed by our consciousness of the spiritual needs of the Chinese. During the last one hundred years there has been intensive and extensive evangelization of the people of this great land. In recent years millions of the Chinese have definitely broken with the blighting idolatry and superstition of the past, and are now looking to the future through Chinese eyes. They are thinking yellow. That is truly a great change for any Chinese to make. That is surely revolutionary. That change is a fulfillment of the prophecy, "My word shall not return unto me void." Your fourfold ministry of preaching, teaching, healing, and intercession has not been in vain. The ministry of Graves, Yates, Hartwell, Ashmore, and Lottie Moon will live forever; and millions of Chinese will never cease to be grateful for their ministry. So Li Hung Chang bore witness before his death. There is now a Christian constituency of more than one-half million in China, and a great friendly constituency whom no man can number. Millions more having forsaken their dumb idols are drifting aimlessly about—lost! Millions who have sometimes heard the gospel do not fully understand the way of salvation, and are desirous of hearing it again. I meet hundreds of this group every week, when in the shops distributing tracts. Alas! there are so few preachers to tell the people the story of our Saviour's love and salvation.

You will readily concede that the furtherance of the gospel is worthy of our very best effort. The deepening of the spiritual life of our people and the enlistment of all our churches in the Christianization of the world should be our chief desire. A recognition of and the practice of Christian stewardship by the new members coming into our churches annually would add millions to our income for missions.

All who are familiar with the Church Schools of Missions are agreed that this is the best method of enlisting all our people in kingdom work. May I suggest that you read again the Report on Church Schools of Missions found on Page 76 of the 1929 Minutes of the Southern Baptist Convention. Those recommendations should be carried out by every pastor in the South.

My dear brother, will you not further this movement by preaching three consecutive sermons on State, Home and Foreign Missions, and follow with your very best sermon on Christian Stewardship? Your missionary is now requesting you with all the earnestness of his soul to get together your Sunday school superintendent, deacons, teachers, W. M. U.'s and B. Y. P. U.'s and as many others as possible and put on your annual School of Missions, preferably for obvious reasons, before your every-member canvass.

Purpose and Plans for Lottie Moon Christmas Offering

Sound waves travel 720 miles an hour, which is marvelous except when considered in connection with the transmitting speed of the wire and the radio, which enable the human voice to travel twelve times that distance in only one-fourth of a second. All such scientific facts, whether understood or no, deepen the Christian's faith in the power of prayer as an immediate means of communion with God. Into the observance of the Season of Prayer for Foreign Missions, December 2-6 inclusive, the women and younger members of W. M. U. organizations will therefore enter with thanksgiving, withal praying that their gifts may "speed the message around the world that Christ the Savior is born."

That millions have not yet heard of God's "unspeakable Gift" is the main motive for the observance of the W. M. U. Season of Prayer, both the poster and booklet of which plead for haste in transmitting it, the title of the booklet being "Speed the Message." Its five chapters bear the following challenging titles: Speeding the Message through (1) Missionaries; (2) Natives; (3) Agencies such as Schools, Hospitals and Publication Works; (4) Prayer and Stewardship; (5) How Shall We Speed the Message? Prayerful study of the booklet must inevitably lead to earnest participation in the season's program and offering, the goal of which is \$225,000.

The plan for the offering is four-fold:

- (1) The first \$32,000 will be used for the salaries of the 40 missionaries who were returned to their fields by the 1927 Lottie Moon Christmas Offering.
- (2) The next \$72,000 will be set aside to return 60 missionaries to their foreign fields, paying also their salaries for the first year.
- (3) Then the next \$100,000 will be applied on the debt of the Foreign Mission Board, this amount caring for 20 "blocks" at \$5,000 a block.
- (4) All above the \$204,000 will be used to supplement the native work, for which work the Foreign Mission Board is urged to make an annual appropriation of over \$500,000.

As one contemplates these four objects, it is all the more apparent that the message should be swiftly borne and that the reaching of the \$225,000 depends upon many givers of varying gifts. Even where there are circles in the society, why not carefully and prayerfully divide the membership into groups of ten, selecting one in each group to "call to the remembrance" of the others as well as of herself what it means to them that "Christ the Savior is born" and to urge the most generous gift possible from each in the group? Some societies or individuals will rejoice to think of their gifts as supporting one or more of the 40 missionaries at \$800 each; or of returning one or more of the 60, each at \$1200 including traveling expenses; or of paying for one or more of the debt "blocks" at \$5000 a

"block"; or of helping the native work such as a Bible woman at from \$40 to \$75; or a native evangelist at from \$90 to \$200. It is the Christian's joy to believe that the larger the Lottie Moon Offering the more quickly the Christmas message will speed around the world.

Whatever the plans pursued by the society or the young people's organizations, please strive to have:

- 1—An offering from every member
- 2—A generous offering from many members
- 3—A sacrificial offering from several members

Equally important is it that the offerings of the women and the younger people be forwarded very promptly, care being taken to have them marked as the Lottie Moon Christmas Offering for Foreign Missions. It is hoped that this will be done by December 15, the "gleanings" being sent on as soon thereafter as possible.

Just half an hour from the moment the Graf Zeppelin reached America the newspapers of Germany had "extras" carrying the story as telephoned 5000 miles by a German news correspondent. Oh, that W. M. U. members, both women and young people, will be as eager this Christmass-tide to "speed the message around the world that Christ the Savior is born!"

Suggested Leaflets—Supplement to Program December—Building World Fellowship

	Cents
The Christ of the Andes (Poem).....	2
"For My Part I will Not Go to War".....	2
Prejudice or Cooperation.....	3
The Universe and My Brother.....	3
A Woman's Prayer for Peace.....	2
The Pageant of the Golden Rule (A Story by Miss F. E. S. Heck).....	10
The New Prospect for Lasting Peace.....	3

Order from—

W. M. U. Literature Dept.
1111 Comer Building
Birmingham, Ala.

Ex-Governor Pat. M. Neff, who delivered a series of lectures last year to the faculty and students of the Baptist Bible Institute, in his last address, said:

"Having been on the inside of your institution for several days, I wish to express my appreciation of the highly efficient, worth while, and far-reaching work of this institution. It is filling in a big way, a place of service not only to New Orleans, but to the South. No low note by anyone, at any time, should be sounded as to the permanency and as to the growth of this school. Surely the Baptists of the entire South should rally in a substantial way to the work and to the support of this institution, with the view of widening its foundation and lifting higher its walls."

Now is the time to get five new subscribers to the Record and get Moffatt's New Translation of the Bible. There are plenty of people around you and they are plenty able to take the paper. Send us five new names and ten dollars and we will send you this five dollar Bible postpaid.

Other pastoral changes: W. L. Head goes from Tampa, Fla., to Ponders Ave., Atlanta. A. S. Harwell resigns Central Church, Hot Springs. J. T. Bradfield goes from Parsons, Tenn., to West Hickman, Ky. W. L. Muncy resigns at Cotton Plant, Ark., to enter the Baptist Bible Institute. H. A. West succeeds V. A. Rose at Camden, Tenn. W. D. Hudgins, Jr., accepts the call to LaFollett, Tenn.

Dr. J. G. Chastain received the information by wire last week that his youngest sister, Mrs. Reynolds had died in Texas where she was spending a few weeks with an older sister. He left for Corinth where the funeral services and burial occurred on Saturday. Mrs. Reynolds was a truly consecrated Christian who had been most useful in her home town in Corinth, and whose children carry on the work of Christ which she loved.

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advance

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1918, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Ireland

How Rich!

According to the writings of Gov. M. R. Patterson in a recent issue of the Commercial Appeal, J. P. Morgan, one of the richest men our country ever had to live within her borders, was not only rich in stocks and bonds but he had a wealth that far exceeded and outweighed all his millions, if Mr. Morgan tells it straight in his will. This is what he said in his will: "I commit my soul in the hands of my Saviour, full of confidence that, having redeemed it and washed it with his most precious blood, He will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."

He talked like a man who knew his Lord; and, if he did, he was rich, O so rich. But had he not known Jesus as Savior and Lord, he would have died a pauper and a beggar though possessed with his millions as he was. Earthly wealth is filthy rags in the end unless they are possessed by one who has been redeemed by the precious blood of the Lamb. It will not do to depend on riches for future help. No man was more prepared by wealth for a salvation by riches than was Mr. J. P. Morgan, but he came clean with it in the end and said it was worthless, that "the blood of Jesus Christ, and that alone" was the only hope. So glad to have this dying testimony from this millionaire. May it be a help to both poor and rich to lead them to a humble trust in the Saviour for life and salvation. All must come right there, or else spend eternity in a devil's hell of fire and brimstone, "where the worm dieth and the fire is not quenched, be he rich or poor, great or small."

Notes and Comments

Had the pleasure of a moments talk with Rev. A. L. O'Bryant while

at Hattiesburg recently. He is busy in the Baptist work in that part of our state, serving churches, holding meetings and doing other forms of denominational work. He has done much good during his ministry.

Died—With regret I noticed an account in the papers of the death of Miss Ellen Johnson, age 75, at the home of her sister, Mrs. C. H. Dobbs, at Mathiston, recently. I was once her pastor and know her to be one of the chosen of the Lord. She leaves two sisters: Mrs. C. H. Dobbs, of Mathiston, and Mrs. G. W. Dudley, of Nashville, Tenn., with whom I am in sympathy.

In commenting on the recent revival in his church, in which Rev. W. W. Kysar of Philadelphia, did the preaching and Bro. A. A. Walker Jr., of the local church led the singing, Pastor J. M. Metts, of First Baptist Church of Water Valley, said: "It was one of the most spiritual meetings I was ever in. Some of the mud-sills of sin were moved. It should have gone on for one more week at least."

Dr. W. E. Farr, pastor First Baptist Church, of Grenada, has just closed a revival meeting at Moorehead, Rev. J. H. Hooks, pastor. Bro. Hooks came over to Grenada and Graysport the first Sunday and preached for Dr. Farr. I heard some fine compliments on Bro. Hooks when in Grenada recently. He is a growing preacher, and has done a good work at Moorehead.

First Lady: "Been in the 'ospital, eh? Was yer surgical or medical?"

Second Lady: "Watcher mean?"

First: "Well, was yer ill when yer went in and they made yer well, or was yer well when you went in?" and they made yer ill?"—London Opinion.

NOTICE OF TRUSTEE'S SALE

By virtue of authority conveyed to me as Substituted Trustee, a record of my substitution being duly recorded in Deed Book No. 229 at Page 27 of the records in the Office of the Chancery Clerk at Jackson, Mississippi, in a Deed of Trust executed on the 15th day of October, 1928, by Abram Fort to secure an indebtedness to Freeland Gale and which said Deed of Trust is recorded in Mortgage Book No. 215 at Page 83 of the Records of Mortgages of the First Judicial District of Hinds County at Jackson, Mississippi, said Deed of Trust having been subsequently assigned by the said Freeland Gale to J. M. Hartfield, the assignment being recorded in Deed Book No. 229 at Page 20 thereof of the records in the Office of the Chancery Clerk at Jackson, Mississippi, I will, on the 29th day of November, 1929, at the front door of the Hinds County Court House at Jackson, Mississippi, within legal hours, sell at public auction for cash to the highest and best bidder the follownig described land situated in the First Judicial District of Hinds County, Mississippi, to-wit:

"Two (2) acres in the middle part of the W½ of the NE¼ of the NW¼ of Section 20, Township 6, Range 1 East, being the same land conveyed to me by J. and B. Hart by deed recorded in the Office of the Chancery Clerk of Hinds County at Jackson, Mississippi, in Deed Book No. 92 at Page 366."

I will convey only such title as is vested in me as Substituted Trustee, which is believed to be good.

Signed, published, and posted as is required by Law, November, 7th, 1929.

E. D. KENNA,
Substituted Trustee.

Remember Jesus Christ

(2 Timothy 2:8)

REMEMBER WHY HE CAME.

"The son of man came to seek and to save that which was lost." This is his deathless passion and purpose.

REMEMBER HIS COMMISSION.

The distressed multitudes moved him. There are more shephardless people now than there were in his day.

REMEMBER HIS COMMAND.

that we pray about the multitudes. Pray—not say prayers—but pray in a manner that will relate ourselves to their needs in line with God's will for them.

REMEMBER HIM AS PERSONAL REDEEMER.

Shall we who know his salvation hide it or herald it?

REMEMBER THE PROMISE OF HIS PRESENCE.

It was given to those who go. Can we claim it unless we go?

REMEMBER THE FOREIGN MISSION BOARD.

of the Southern Baptist Convention. It is the agency through which Southern Baptists combine to carry the message of Christ's redeeming love into the uttermost parts of the world.

REMEMBER :—: RECONSECRATE

The Sunday School Department

SUNDAY SCHOOL LESSON

Nov. 17, 1929

LIVING WITH PEOPLE OF OTHER RACES. Acts 10:9-15, 30-35; Gal. 3:28, 29.

GOLDEN TEXT...Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. Acts 10:34, 35.

(From Points for Emphasis by H. C. Moore)

To Peter the apostle at Joppa and to Cornelius the Roman captain at Caesarea, thirty miles up the Mediterranean coast, came divine messages directing each to the other and resulting in the Gentile Pentecost which transfigured Jewish prejudice and showed that the gospel is for all the world.

1. Peter's Trance at Joppa led to interracial fellowship in prayer. A devout centurion lived at the Gentile city of Caesarea, seventy miles from Jerusalem, and the political capital of Palestine. His name was Cornelius. He was Roman, born in Italy. He was captain over hundred men. He was very religious, for he feared God, led his family worship, gave alms, and prayed constantly. One afternoon at three o'clock he saw in broad daylight the angel of God coming to him and calling his name. Naturally he was afraid, but his mind was attuned to the angel's message which declared that his prayers and alms were a remembrance offering before God, bade him send to Joppa for Peter, specifying precisely where he would be found, and promising that Peter would tell him more than the angel. Two household servants and a trusted soldier were immediately sent to Joppa after being told what had happened and what they were to do. Southward they sped to bring back the apostle Peter to their master. But something happened before they arrived. To the flat roof on the tanner's home by the seaside Peter went up at noon to pray. While at his devotions, he became very hungry and fell into a trance. While in ecstasy he looked outward and upward, and from the open heaven saw a great sheet-like vessel let down before him; and within it were all manner of beasts, birds, and serpents. What could it mean? While Peter wondered, he heard a voice commanding him to kill and eat. Though hungry, he remonstrated that he had never satisfied his appetite by violating the ceremonial law. Again, and a third time, the Voice spoke to him declaring that what God had cleansed could not be ceremonially unclean. But the apostle still declined to obey, whereupon the vessel vanished heavenward.

2. Peter's Ministry at Caesarea displayed inter-racial fellowship in evangelism. While Peter was perplexed over his trance, the messen-

gers from Cornelius arrived at the tanner's gate inquiring if Peter lodged there. To the apostle on the housetop came the word of the Spirit declaring that three men were seeking him and that he must accept their invitation. Descending from the housetop, Peter met the messengers of Cornelius, heard their singular message, and lodged them over night in Joppa. There was, of course, nothing else for Peter to do than to make the journey from Joppa to Caesarea. Accompanied by six brethren he went with the three messengers; and they delayed not, but started the next day. On the morning of the second day after leaving Joppa they reached Caesarea, proceeded at once to the house of Cornelius, and found assembled quite a company of his relatives and friends. As Peter entered the house, Cornelius fell at his feet, but the apostle gently rebuked the act and accompanied his host within to find a most respectable crowd assembled to hear him. Peter declared that association of Jews with Gentiles was unlawful, but that in obedience to the divine command he had now come to Cornelius, of whom he inquired the purpose of his summons. Cornelius related the story of his vision and his obedience to the angelic command. He now rejoiced at Peter's arrival, and all present were ready to hear his message. The address which Peter delivered at the house of Cornelius presented the gospel in at least five aspects: (1) The gospel is for all. God is no respecter of persons. Roman as well as Hebrew may be saved on exactly the same conditions. (2) The gospel is from Jesus. He is the one bringer of peace. He is Lord of all. He was anointed of God for his mission on earth. While on earth he went about doing good. And he accomplished more by his atoning death than by his sinless life. (3) The gospel came through testimony. Peter and others were direct and credible witnesses of the marvelous work of Jesus, of his sacrificial death, of his glorious resurrection. (4) The gospel shines in prophecy. The fingerboards of the old dispensation pointed onward to Christ the Lord as Judge of living and dead. (5) The gospel points to duty. Repent of sin; believe in Christ; receive pardon; consecrate to God; proclaim the good news to others. Such a sermon was sure to be effective. The Holy Spirit fell upon them while Peter was yet preaching and the audience was paying profound attention to his words. It was a most remarkable manifestation, reminding of Pentecost, if not actually duplicating that memorable event. The Hebrew Christians present were astonished. The believers were immediately baptized by command of Peter, who perceived the power of the Spirit and spoke under his impulse. The revival continued, for it must not stop with a single

service. Asked to tarry certain days, Peter complied, doubtless preaching daily and winning many converts.

3. Paul's Letter to Galatia calls for interracial fellowship in faith. The equality of believers in Christ is asserted with cumulative emphasis. National distinctions are leveled in the spiritual realm, for the strict Jew saved out of his religious ceremonies stood on the same footing as the liberal Greek saved out of his cultured paganism. Social distinctions are wiped out when the soul appears before God, for slave and master, bondmen and freemen, are alike eligible and accountable. Even sex distinction though ordained from creation to consummation, are obliterated in the duties and privileges of the Christian life common to each and all. Indeed all who accept Christ as Saviour and Lord are so unified and identical that they are described as one and the same man

in Christ Jesus. And since they belong to Christ they become through him racially and spiritually children of Abraham and thus heirs of all the promises made to the pious patriarch. Thus Christ is the sufficient Saviour of all men and the efficient Saviour of those who believe.

PRICHARD, ALA.

Pastor W. R. Haynie of Prentiss and Gospel Singer, Eugene Ferrell, of Ft. Worth, Texas, just closed a great meeting with pastor E. O. Jackson and First Church, Prichard, Ala. Forty three (43) additions. They are now in their new building. Cost about forty thousand. (\$40,000) Prichard is a beautiful city of about eight thousand population, connected by street cars with the city of Mobile.

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SOUTH'S OLDEST NURSERY

Hitting on All Eight!

Doctor Gives Hint to Lucky Salesman

IT'S a wise man that knows when he is slipping. Mr. R. F. Myers of 711 Rosedale Street, Baltimore, had the good fortune to get his tip straight from one of his doctor customers (he was selling for a pharmaceutical house) and since that lucky visit he has increased his business 50 per cent.

For two years he had been driving from town to town, and naturally this threw his elimination out of shape. He felt himself slipping. Cathartics only made him worse. Then one day he was calling on a wise old physician, and asked his advice. "What you need, my boy," said the doctor, "is a simple, easy, normal way to clean the poisons out of your system—we all have them—and with your kind of work they certainly cut down efficiency. Why don't you try Nujol?"

"Well, believe it or not," says Mr. Myers, "in a few days I felt like a new man. 'What's got into you?'"



asked the home office, "your business has increased 50 per cent!"

That's the great thing about Nujol. As soon as it begins to clean the poisons out of your system it makes you feel so well that you can almost always do a much better job.

Nujol is not a medicine and contains no drugs. It is perfectly harmless, forms no habit. It is simply bodily lubrication, which everybody needs. You, like everybody else!

Why put off good health any longer? Go into any good drug store and get a bottle of Nujol in a sealed package. Costs so little and means so much! Maybe you can increase your efficiency 50 per cent too!

WHY READ THE BIBLE?

The great mass of Americans neglect this splendid book because it is regarded as entirely a religious composition. This is a great mistake. Even if we do not care to read the Bible because of its religious nature, we will find in it the purest English undefiled that has ever been set in type.

The Bible is the most quotable book in all literature; all of the greatest classics taken together have but a fraction of the sayings in the Bible that fasten themselves in the mind.

Everywhere throughout this amazing volume are the most extraordinary experiences of every kind. It is the most interesting Book ever written. It is more entrancing than the Arabian Nights.

The King James or Authorized Version of the Bible is not the product of individual genius, like Shakespeare's plays, for it was the work of forty-seven men, not one known outside this performance for any superlative talent. Individual genius, such as Shakespeare's, we may allow to come in great creative epochs in the course of nature; but that forty seven men could have brought such a marvel to birth, and that after no very long gestation, was such a wonder that the most skeptical mind must stand humble and aghast at it.

Its effect on English literature was immediate and has lasted to the present day.

In no book are wonderful stories as beautifully told and noble thoughts so ably expressed. It is a book that should be used in all our public schools, high schools and colleges. It is elevating in thought, its purity of English commends itself to every thinking mind.

Dr. Frank Crane in an article on "Why the Bible Is the Best Seller" stated: "It is not the Jew's Book, nor the Catholic's, nor the Protestant's, nor the Orthodox's, nor the Heretic's; it is Man's Book and wherever a soul is born into the world, this Book is for him and in that final hour that comes to all men, when the spirit shudders forth into the unknown, this Book alone brings the Word, like a bell in the fog, from Him who says: 'I am the Resurrection and the Life.'"

Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to its influence. The Book of Books has lived and grown through the centuries; we have celebrated the Three Hundredth Anniversary of the King James Translations. It has stamped its impress upon the map of the world; its boundaries are clearly marked.

The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper and straightforward writing and thinking.

The Old Testament, when considered in the light of a historical document, has frequently been slighted by scholars, who have regarded it simply as a romantic legend of the ancient Hebrews. Today, however, modern scientific investigation is constantly making discoveries which confirm many of the events set forth in the venerable Book of Books.

The most recent of the Biblical stories to be affirmed by archeological research is that of the great deluge in Mesopotamia, about 4000 B. C. Dr. C. Leonard Woolley, director of the joint University of Pennsylvania Museum and British Museum expedition into Ur of the Chaldees, offers a parallel story of the flood, written by the surviving people.

The Harvard University recently decreed that no man can receive his A. B. in that institution without a Bible examination. They rank the Bible as a work of literature, without which no adequate appreciation of English letters is possible.

The sales of the Bible continue to be larger than those of any other book. It meets all the questions of life. It is harmonious throughout and is applicable as a final authority in all matters of human conduct, to all ages and every country.

There are about eight surviving copies of the so-called "Gutenberg" Bible, which was printed some six hundred years ago and so highly are these remaining copies prized that it was reported one was sold to an American collector, in 1911, for \$500,000.

WEEKLY HEALTH SUGGESTIONS

by Felix J. Underwood,
State Health Officer
Mississippi State Board of Health
Farm Water Supplies

Too little attention is given in rural districts, and in communities where no public supply exists, to the necessity of having a pure water supply for domestic purposes. This is due either to ignorance of the dangers of a polluted water or to the indifference of many people as to what they drink, knowing, as they do, the danger that may lie therein. The importance of water to the human body and to all the activities of life need not be discussed here. It is the natural beverage which is an absolute necessity for the preservation of all life, and its suitability for this purpose is dependent on its quality,—primarily, its quality from the bacteriological standpoint.

The scientific world has proven without a doubt that certain germ diseases may be transmitted by means of water. The most common of these diseases are typhoid fever, dysentery, and the diarrheas. The germs of these diseases occur in nature only in the bowel and bladder discharges from the human body or in substances contaminated with these discharges. In order to produce sickness the germs must get into the body of well persons and this is generally done through the

mouth.

When body discharges are improperly disposed of, as is common in rural sections, this material becomes mingled with the surface filth about the premises. Any water supply, therefore, which permits of possible contamination through faulty construction or maintenance, with surface filth or possible underground ways, stands condemned without further evidence. To make the farm water supply satisfactory a safe method of excreta disposal should be installed at the home, and the well should be so located that surface drainage will be away from it, the well should be cased with a water-tight casing, it should have a water-tight cover, and a pump which does not require priming should be used for drawing water. The common rope and bucket method of drawing water should have long ago been relegated to the distant past from which it originated.

OAKVALE

The Oakvale Baptist Church has just closed one of the best meetings held in this part of the State for a long time. Rev. W. A. Greene, of Meadville, did the preaching; Brother E. V. Catt, of Monticello, directed the singing, with Miss Thrash, of Newton, Miss., local music teacher, pianist. Each of these workers did their part of the work in an unusually fine way.

Brother Greene is very popular in these parts, having in attendance upon these services large numbers from near-by churches. Brother Greene is a specialist in drawing good crowds, and then he gives them in convincing terms strong messages from the Bible.

Brother Catt and Miss Thrash handled their departments with helpfulness and satisfaction to all. Two choirs were organized and maintained till the end of the meeting—adult and juniors.

The pastor and his people were made happy to see such a large number take their stand for Christ, twenty five for baptism and seven by letter. On last Wednesday the pastor had the pleasure of burying these new converts with their Lord in baptism in Old Whitesand Creek near Oakvale.

As an expression of appreciation of the church and the other people a nice contribution was made to each, the visiting preacher; singer, and the musician and to climax it all, Brother Greene led the people to make a nice shower of good things to the pastor, all of which he appreciated very much.

Doubtless this was the best meeting ever held in Oakvale and the good accomplished will live on and on. May our Master have all the praise.

—W. S. Landrum, Pastor.

REVIVAL AT WESSON, MISSISSIPPI

The revival services of the Wesson Baptist Church began September 22nd and closed October 6th. The Pastor, Rev. C. E. Almand, did the preaching and Norman "Bill" Nason

Starts Hens Laying

Here's a New Way to Get Eggs in Winter.
Costs Nothing to Try

Rev. R. V. Andrews, Eckerty, Ind., has a real idea for chicken raisers who are not getting plenty of eggs. He says:

"I notice in the paper where a lady gave Don Sung to 36 hens and got 26 eggs a day in winter. I can beat that. My 36 hens, after having Don Sung, laid 30 to 34 eggs, day after day. The hens were in fine health and kept laying all winter."

Don Sung, the Chinese brand of tablets which Mr. Andrews used, are opening the eyes of chicken raisers all over America. These tablets can be obtained from Burrell-Dugger Co., 234 Postal Station Bldg., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or \$1 for the extra large size, holding 3 times as much). Don Sung is positively guaranteed to do the work or money refunded, so it costs nothing to try. Now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

was in charge of the singing. And let it be said right here that "Bill" Nason is second to none of the Gospel singers of the Southern Baptist Convention. His services among us were of the highest type. His own life and activities among us have commended him to us again.

There were thirty-three accessions to the church, of which eleven were upon professions of faith. Neither the singer nor the pastor had in mind anything other than a revival meeting. The greatest need of our work today seems to be that of enlistment. To be sure Evangelism in soul-winning is not to be side-tracked, but the wasted energy of church members is the alarm of each church. We were agreeably satisfied with the results of the meeting, though the work is by no means ready to "be at ease."

Incidental to the work of the church, the pastor is teaching a course in Bible to college students in Copiah-Lincoln Junior College located here. This is our first year to attempt this work, and we have fifteen fine young men and women taking this course. Students going from this school to one of our denominational colleges will receive full credit on this course. It is hoped this year's work will pave the way for greater Christian activity and Bible knowledge among the students of the school.

A minister who guarded his morning study-hour very carefully told the new maid that in no circumstance were callers to be admitted—except, of course, he added, in case of life and death.

Half an hour later the maid knocked at the door.

"A gentleman to see you, sir."

"Why, I thought I told you—"

"Yes, I told him," she replied, "but he says it's a question of life and death."

So he went downstairs—and found an insurance agent. — Canadian Churchman.

Only Youth Mitigates

Teacher: "What kind of stoves did prehistoric men have?"

Student: "Mountain ranges."

WEAK EYES strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

The Children's Circle

Mrs. P. I. Lipsey

Bible Study Mark 10:13-16

Once, when Jesus was about to begin His last journey to Jerusalem, where He was to be put to death, some little children called in one place "babes," were brought to Him for His blessing. It is likely that their mothers brought them. The disciples thought these little ones too small to learn anything from Jesus, so they held them back, perhaps with sharp words. But Jesus was happy to see these fresh, innocent children, and he said quickly, "Do let the children alone, don't stop them from coming to me! God's kingdom is full, of such little ones as these. And I tell you, if you don't enter God's kingdom like a little child you won't get into it at all." There He took them into His arms, His hands on them. Have you ever thought in what way we must be like a little child to enter God's kingdom? I think these must have been, my little children, not great big, rough fellows, wanting to be taken notice of all the time. These were really babies, gentle, trustful, dependent on others, ready to believe whatever is given, loving and teachable. This is what our Saviour means when He says we must be child-like to enter His Kingdom. I doubt not that as these tiny ones grew older, they loved to hear their mothers tell of this visit to the Lord Jesus, of His tender touch upon them as He asked God to bless and guide them. Aren't you glad we know that He loved children?

My Dear Children:

Everybody is feeling well this week, I trust, with the sun shining so gloriously, and the air so cold and crisp. Last week, we felt like singing, if we felt like singing at all. The old song which says, "And now comes the dreary November," but now the weeping skies have cleared, and we no longer hear talk of rain-coats and rubbers. It is fine weather for play, isn't it? And I should not wonder if you find your minds brisker and brighter than they were last week, and if teacher is having a better time with you.

Not many letters this week, but they are good ones. It seems as if not many went to the Fair this year, judging from the letters that told about it. Is that so? Well, that's all right, but if anybody sent a small present to our little sick friend near Raymond, whose address I gave you last week, be sure to let me know about it. Perhaps I'd better give you his address again, if you have lost the paper: Donald Keith, Route 2, Raymond, Miss. He is an Honor Member of our Circle.

Much love from,
—Mrs. Lipsey.

Brooksville, Miss., Oct. 28, 1929.

Dear Mrs. Lipsey:

How are you getting along? I am a girl 8 years old, and am in the third grade. I like to go to school. I have blue eyes. I am the secretary of the Brooksville Sunbeam Band. Well I will close for this time. I am sending a dime for Miss Gladys. Your friend,

Marjorie Pearl Slawson.

I am happy to hear from you so soon again, Secretary Marjorie. Wasn't it last week that the letter from the Brooksville Sunbeams came out? And we have a letter from Alta Williams, too. Thank you for the money.

Brooksville, Miss., Oct. 22, 1929.

Dear Mrs. Lipsey:

May I join your band of good children? I am 6 years old. I am going to school, and studying very

hard. I am in the second grade. I go to Sunbeams every Monday evening. We have 21 on the roll in our Band. Our leader said that she was going to give us a party soon. I am sending 10 cents for Miss Gladys, and hope she can go to school.

Alta Williams.

We don't claim to be SO good, Alta, but we are working at it, and are mighty glad to have you with us. I'm glad you are studying hard. —I hope you'll have the party soon, and lots of—let me see—vanilla ice-cream and little cakes? Or sandwiches and chocolate? Thank you for the money.

Get What You Buy

Monument buyers are in almost all cases interested in securing the very best material. Material costs only about 20 per cent. of the price of the job. Hence the percentage of increase for the best material over the cheapest material is insignificant. Besides which, Winnsboro Granite, when specified, returns to the dealer considerable saving in working as it works easier and more safely, owing to the toughness, than most other granites.

The buyer should be sure that the monument purchased is not of boulder stone; is not from some quarry of inferior crushing strength, or larger content of lime, iron and water—all of them injurious. To be perfectly sure, specify Winnsboro Granite in your purchase; require the dealer to furnish you a quarry certificate signed by the manager of Winnsboro Granite Corporation; and test the monument by throwing water over it. If there are any flaws, white or black streaks or splotches of size; or if there is wave (variation in the mixture of light and dark crystal) in the grain, some mistake has been made.

Insist upon flawless, even grain, straight grain granite. Only such granite, quarried and graded by Winnsboro Granite Corporation, is dependable as the best and it is certified on request.

You can get seconds, known as "Smith stock," but you sacrifice beauty and quality. You can get cheap boulder granite, but you sacrifice beauty and permanency. You can get granite from many other quarries which looks very attractive, but it will not last as well because containing more injurious ingredients—lime, iron, water. To be safe and sure, specify Winnsboro Granite. Have it certificated; examine it while wet.

The honest dealer, eager to please his customer, will be glad to make this test for you on all faces of the monument, and to furnish you a certificate from the quarry, which costs you nothing.

The pleased customer, sure that he gets what he buys, is a living advertisement to any monument dealer.

Write for free booklet of designs of Winnsboro Granite Monument supplied by Winnsboro Granite Corporation, Rion, S. C.

Hints on Table Manners

When eating corn on a cob, adjust it as you would a mouth organ, but you do not run the scales so rapidly.

Place the napkin on your lap. Never display it at half mast.

If you are obliged to yawn, wait until there is a gap in the conversation.

Syrup should be used for nourishment and not for liniment.

NOTICE OF TRUSTEE'S SALE

By virtue of authority conveyed on me as Substituted Trustee, a record of my substitution being duly recorded in Deed Book No. 229 at Page 26 of the records in the Office of the Chancery Clerk at Jackson, Mississippi, in a Deed of Trust executed on the 15th day of October, 1929, by Abram Fort to secure an indebtedness to Freeland Gale, and which said Deed of Trust is recorded in Mortgage Record Book No. 215 at Page 573 of the Records of Mortgages of the First Judicial District of Hinds County at Jackson, Mississippi, said Deed of Trust having been subsequently assigned by the said Freeland Gale to J. M. Hartfield, the said assignment being of record in Deed Book No. 229 at Page 20 of the records in the Office of the Chancery Clerk of Hinds County at Jackson, Mississippi, I will, on the 29th day of November, 1929, at the front door of the Hinds County Court House at Jackson, Mississippi, within legal hours, sell at public auction for cash to the highest and best bidder the following described land situated in Hinds County, Mississippi, to-wit:

In the First Judicial District of said Hinds County: Begin at a point on the West line of the Jackson and Pocahontas road, as the same was laid out and used in April, 1927, where the West line of said road intersects the line between Lots one and Two of the Abram Fort v. Rena Moore Partition Plat as shown in Surveyor's Record "A" at Page 18 and run thence North 2 degrees 30 minutes East 285 feet, and thence South 80 degrees West 395.4 feet, and thence South 2 degrees 30 minutes West 218.5 feet and thence East 351 Feet to point of beginning, being two acres (more or less) on the South side of Lot 1 of said Partition Survey and being in Section 20, Township 6, Range 1 East.

I will convey only such title as is vested in me as Substituted Trustee, which is believed to be good.

Signed, published, and posted as required by Law, November 7th, 1929.

E. D. KENNA,
Substituted Trustee.

NOTICE OF TRUSTEE'S SALE

By virtue of authority conferred on me as Trustee in a Deed of Trust executed October 22, 1928, by Abram Fort to the Independent Lumber and Supply Company to secure an indebtedness to the said Company, and which said Deed of Trust is recorded in Mortgage Record Book No. 204 at Page 572 of the Records of Mortgages of the First District of Hinds County, Mississippi, said Deed of Trust having been subsequently assigned to J. M. Hartfield by the Independent Lumber and Supply Company, said assignment being of record in Book No. 229 at Page 20 of the records in the Office of the Chancery Clerk of Hinds County at Jackson, Mississippi, I will, on the 29th day of November, 1929, at the front door of the Hinds County Court House at Jackson, Mississippi, within legal hours, sell at public auc-

tion for cash to the highest and best bidder the following described land situated in the First District of Hinds County, Mississippi, to-wit:

Begin at a point on the East side of the Pocahontas Gravel Road 153 Feet North of a line between the N $\frac{1}{2}$ and the S $\frac{1}{2}$ of the NW $\frac{1}{4}$, Section 20, Township 6, Range 1 East, run East 431 Feet along a fence to a stake, thence run North 208.7 Feet to a stake, West 404 Feet to the East side of said Pocahontas Road, thence Southwesterly along the East side of the said road 211 Feet to the point of beginning, containing Two (2) acres (more or less) in the N $\frac{1}{2}$ of the NW $\frac{1}{4}$, Section 20, Township 6, Range 1 East.

I will convey only such title as is vested in me as Trustee, which is believed to be good.

Signed, published, and posted as required by Law, November 7th, 1929.

L. L. POSEY,
Trustee.

Snappy Sales Talk

Church pews never skid into a ditch, smash against a telephone post, or get tagged for speeding.—Cincinnati Enquirer.

GIRLS Earn Xmas Money

BOYS & Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun. St. Nicholas Seal Co., Dept. 280 B. R. Brooklyn, N. Y.

PURE OLD VA. BUCKWHEAT FLOUR

Old Style. Bar and Water Ground. On a cold morning there is nothing that equals a cup of coffee and a plate of Old Va. Buckwheat cakes covered with melted butter and old-fashioned syrup. Send \$1.00 for a 5 lb trial bag by parcel post. Receipt on bag.

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HEAVY FRUITER, three bales an acre; earliest cotton, 40 bolls weigh pound; 45 per cent lint; wonderful cotton. Write for special prices. VANDIVER SEED CO. Lavonia, Georgia

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not have it send \$1.50 to G. M. Gordon Drug Co., Dallas, Texas.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Bible Readers Awards Given

We are happy to announce that we have awarded an Intermediate Bible readers certificate and seal for the second years reading to Howard Delk, Howard is a member of the Intermediate B. Y. P. U. of Providence church in Covington county. This is the right thing for every young person to do, read the Bible every day, and we hope this example that Howard has set may inspire many other young people to go and do likewise.

The Zeal of an Associational B. Y. P. U. Vice-president

An unusual interest is being taken in Leake county in the Southwide B. Y. P. U. Conference to be held in Memphis in December. Mr. Charlie R. Williams, vice president of the Leake county Associational B. Y. P. U. is doing all he can to work up a good crowd from his association to attend the conference. A letter from Mr. Williams explains his plan. There are living in Memphis a number of Leake countians and Mr. Williams is seeking to get these friends to agree to entertain the young people who attend the conference from Leake county. He feels sure this will be done and thus the expenses of the delegates will be cut about half. Then Mr. Williams in his publicity is asking those who will go to meet him at Durant on a certain day and together they will go to Memphis. This is a fine spirit and we trust that this account of the work of one associational officer will lead the officers of other associations to do likewise. There are many Mississippi families in Memphis who would be glad to have in their home some of the Mississippi young people during these conference days, so if you know them take the initiative and plan for the entertainment of those going from your association.

Leake County Associational Officers

Here are the names of the officers of Leake county. They are doing a great work, spreading the kingdom through their efforts in promoting B. Y. P. U. in the county. It would be hard to pick a finer group:

President—Mr. McDonald Bell, Lena, Miss., Vice Pres.—Mr. Charlie R. Williams, Kosciusko, Miss., Secretary—Miss Omega Nutt, Lena, Miss., Chorister—Mr. Weyman Upton, Walnut Grove, Miss., Pianist—Miss Sudie Fowler, Carthage, Miss., Counselor—Rev. C. T. Johnson, Clinton, Miss., Junior-Int. Leader—Mrs. M. P. Hendricks, Lena, Miss., District Vice-presidents—Mrs. Victor Russell, Edinburg, Miss., Mrs. Tom J. Barnett, Carthage, Miss., Mr. Richard B. Stovall, Lena, Miss., Miss Frances Grimes, Estes Mills, Miss., Mr. Charles A. Stephens, Walnut Grove, Miss.

Jackson City B. Y. P. U. Training School

During the week October 27-November 1st the City B. Y. P. U. of Jackson put on its annual Training School. This year the meetings were held at Calvary church and every church in the city was well represented in the school. The first day the attendance was 307, the second day there was an increase in attendance, then came the rains and every day during the week after Tuesday we had the rains and necessarily the crowds were some smaller, but considering the weather the attendance was very gratifying. The Junior unions had their class work in their own church, only the Intermediates and Seniors coming together for the work. NINE classes were taught each evening. Four Senior books, Four Intermediate books and the Leaders Manual. The faculty consisted of Rev. and Mrs. J. P. Harrington, Rev. G. C. Hodge, Rev. W. L. Cooper, Mr. Alvon Doty, Mr. A. W. Talbert, Miss Enid Henry, Miss Cecelia Durscherl and Auber J. Wilds. An interesting feature of the school was the closing period each day. This was an inspirational address, the theme throughout the week was "Evangelism." Monday evening—General Evangelism, Rev. D. A. McCall, Tuesday The Value of One, Rev. R. B. Patterson, Wednesday, The Blessedness of Soul Winning, Rev. J. P. Harrington, Thursday, Who can Be a Soul Winner, Dr. W. A. Hewitt, Friday, Practical B. Y. P. U. Soul Winning, Auber J. Wilds. These were hightide periods and marked the training school as one of the very best ever held in the state.

Lafayette County Associational B. Y. P. U.

The regular monthly meeting of the Lafayette county Associational B. Y. P. U. was held on the afternoon of the first Sunday. The meeting was held in the Tula church with a splendid attendance from all the B. Y. P. U.s of the association. A splendid program was given, the program committee having so planned the program to each department of the B. Y. P. U. work represented on the program. A fine spirit prevailed throughout the meeting. The Taylor B. Y. P. U. took the banner they had more than fifty per cent of their members present, and came a distance of twenty five miles and their record for the past month was among the best in the association. One added interesting feature of the meeting was special music by members of the Oxford Sunday School Orchestra. The meeting goes to Union church the first Sunday in December. The work moves forward in a splendid way under the leadership of efficient officers.

The Difference One Word Makes
My, but the difference one word makers. This time it is the word

NOT, add it to "I did" and measure the difference in the meaning of the statement. One member of the B. Y. P. U. could say "I DID" when asked if he did justice to the part he took on program, and it was doing justice because he TOLD his part and took TWO minutes in which to do it. The other member had to say "I DID NOT" because he did not give enough time to the rendering of his part. Try making your talk in B. Y. P. U. at least two minutes long, three if possible, but not over three.

Simpson County Associational B. Y. P. U. Meets October 27

On Sunday Afternoon, October 27, the program committee of the Simpson County Associational B. Y. P. U. met at the Mendenhall Baptist Church at 3:00 o'clock P. M. with our president, Miss Bertha Walker, presiding. The congregation sang "Higher Ground" after which we were led in prayer.

The following officers were present: Miss Bertha Walker, president, Miss Minnie Glaze, Vice-president, Miss Vera Royals, Group Captain, Mr. R. B. Moulder, Group Captain and Natty Turner, Secretary-treasurer.

The program was then planned as follows for our next meeting, Sunday November 24, at 3:00 o'clock P. M. with the Pinola Baptist Church. President in charge—Miss Martha Walker. Song (To be selected)—Congregation. Scripture Reading. Prayer—That we may reach higher ground in our associational work. Business. Record of all members present. Minutes of last meeting. Report of Executive Committee. Report of New B. Y. P. U.s organized.

Group Captain in charge—Miss Vera Royals. Talk: What the B. Y. P. U. is and how it differs from the other services of the Church—Bro. Alfred. Pageant, "The Creation of the B. Y. P. U." Pinola Church. Special Music—Bethlehem Church.

President in charge—Miss Bertha Walker. Business. Decide the next place of meeting. Closing Song (To be selected)—Congregation. There being no further business the meeting adjourned.

The meeting of the Executive Committee was then called by the president. There were twenty-one present from five churches of the county. Miss Walker spoke to us regarding the Standard of Excellence urging each church to put on at least one Study Course a year for each Union thus carrying out our purpose which is "Training."

A general discussion was gone into to make plans to organize B. Y. P. U.s in all of our churches. The secretary was ordered to write each pastor in the County getting permission to organize a B. Y. P. U. in their respective churches and also to write to each clerk of the church in the association for list of boys and girls and their ages in their respective churches. We then set the following goals: To organize twenty-two B. Y. P. U.s in our churches who do not have same, to organize the General B. Y. P. U. organization in eleven churches, to have one study course in thirty-three

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SCRAP-BASKET SAM AND OTHER STORIES—Elizabeth Boyle—(Read to 4 to 7; Read by 7 to 9) Fascinating stories introduced by one about a rag doll, Scrap-Basket Sam. (Consideration, courtesy, honesty.) Pictures Dorothy Lake Gregory.

HANS BRINKER: OR THE SILVER SKATES—Mary Mapes Dodge—(Read to 6 to 8; Read by 8 to 12)—A faithful picture of life in Holland as well as an absorbing story of a poor Dutch lad. (Perseverance, thrift, sacrifice.) 375 pages.

ELLEN-JANE—Frances Margaret Fox—A happy story of a little girl who went to live in a lighthouse by the Straits of Mackinac. (Contentment, service.) 104 pages.

GRIMM'S FAIRY TALES—Grimm Brothers; The glamour of these tales of enchantment and adventure has never been surpassed by other fairy stories. (Imagination, adventure.) 321 pages.

JERRY AND JEAN, "DETECTORS"—Clara Ingram Judson—Jerry and Jean never dreamed that their vacation would bring a mystery to solve. But that is how they became "detectors." (Interest, adventure, helpfulness.) 116 pages.

JEAN'S WINTER WITH THE WARNERS—Christine Whiting Farmer—This narrative of lonesome little Jean who wintered with a jolly family has a wholesome charm. (Friendship, hospitality, affection.) 230 pages.

ANT VENTURES—Blanche Elizabeth Wado—The voyage of a discontented little ant. (Fancy, industry, self-reliance.) 225 pages.

GANG GOES TO MILL, THE—Harriette Wilbur—Never did armored knights have more thrilling adventures than did these five boys on that halcyon day they went to mill. (Fun, adventure, comradeship.) 372 pages.

PETER AND PRUE—Mary Dickerson Donahy—(Read to 7 to 9; Read by 9 to 12)—These two children were cured of running away only by a forced jaunt to the moon and the planets. (Imagination, adventure, contentment.) 258 pages.

HERO STORIES FROM THE OLD TESTAMENT—Seymour Loveland—Stories with which every child should be familiar. (Achievement, reverence, vision.) 310 pages.

ROBINSON CRUSOE—Daniel Defoe—(Read to 8 to 10; Read by 10 to 15)—The years are but increasing the popularity of this story of a man shipwrecked upon a south sea island. (Adventure, imagination, resourcefulness.)

KIPLING'S BOY STORIES—Rudyard Kipling—Many consider Kipling the master of short-story telling. Certainly these carefully selected, virile stories will appeal to all boys. (Adventure, honor, sportsmanship.) 449 pages.

KIDNAPPED—Robert Louis Stevenson—A fine story of adventure dealing with the affairs of a young David Balfour who cast his lot with the followers of the Stuarts. (Adventure, courage, loyalty.) 262 pages.

KING ARTHUR AND HIS KNIGHTS—Maude Radford Warren—These stories are a fine form of romantic narration presenting the ideals of the finest chivalry. (Legend, romance, adventure.) 268 pages.

BAPTIST BOOK STORE

502 East Capitol St.,
JACKSON, MISS.

churches during the year and to have thirty-three representatives in attendance at the State B. Y. P. U. Convention.

After discussion we decided to base our programs on topics taken from the B. Y. P. U. Magazine.

The hour growing late the committee decided to make and submit plans for the Budget at the next meeting. Dismissal prayer was voiced by Bro. J. P. Williams.

"There goes a man whose hair turned perfectly white in a single month."

"Some great sorrow?"

"No. He stopped dyeing it."

THE ORPHANAGE

Just a word about our Orphanage. As the season of Thanksgiving draws near our thoughts should turn towards our Baptist Home here in Jackson. The people of our good state were abundant in their expressions of gratitude last year. Every nook and corner was filled with the bounty of good things. A year has passed since then, and again we trust that the same spirit of giving will possess the hearts of the people throughout the state. Now is the time to get in our best work in arranging for our boxes and shipments to the home. Let every church see that everything is done that can be done and that all are given opportunity to have a part in this great work of taking care of our children who are looking to us at this time of the year as they do at no other time. Surely we will do our best for these fine children who are depending on us even as our own—in our own homes—are looking and depending on us. These are ours too and we must not disappoint them at this time.

Full arrangements are being made with the Railroads for the usual schedule of cars to carry the Thanksgiving provisions. Let's fill these cars up to the limit. Have your boxes and goods ready so that the cars will move on without delay and get in on time.

The work at the home is moving along nicely and Brother and Sister Thompson are getting things in fine shape for a better day that is coming. Let us give them all the needed help and cooperation that is necessary to a greater Baptist Home for our fine boys and girls. Don't forget the suggestion of Supt. Thompson: "A Dollar extra for improvements."

Just one more word—I want to say that it is a real pleasure to be the pastor of our fine boys and girls at our fine home. They are always ready to cooperate and help in any way that they can in the work of the church. It is one of the chief joys of our ministry to know that we can break the bread of life to them and point them to the Lamb of God who taketh away the sin of the world. It has been our happy privilege to lead many of them into the Baptismal waters in the past two years.

Yours for our children,

—R. B. Patterson.

REVIVAL AT LIBERTY

It was my privilege and pleasure to be associated with Bro. H. H. Webb, and his people at Liberty, in a ten-days meeting.

I found in Bro. Webb, one of the most coöperant pastors that it has ever been my privilege to assist in a meeting.

Bro. Webb has been at Liberty more than four years and knows everybody who lives anywhere near there. He not only preaches in Liberty but he preaches every Sunday afternoon to some country churches. It was my privilege to attend one of the afternoon appointments and

hear Bro. Webb preach a very stirring sermon.

The attendance in the meeting was fine and the interest good from the beginning.

There are some loyal church workers there, and the pastor is leading that great church in a fine way.

There were thirteen received for baptism and five by letter. And the church seemed to be revived.

The church treasurer presented the visiting minister with a nice check as an appreciation of the service rendered in the meeting, for which the writer is very grateful.

May the Lord have the glory for all the good that was accomplished.

—L. S. Cole.

Marks, Miss.

BROTHER A. W. TALBERT

Some several weeks ago the Davis Memorial Baptist Church of Jackson, Mississippi, licensed Brother A. W. Talbert to the Gospel Ministry. For several years Brother Talbert has been laboring under the call to greater and higher service. He made known this call to the church and the church forthwith licensed him to this noble work.

Brother Talbert is always busy for the Lord. In the past several years he has made a specialty of the B. Y. P. U. work and the Unions of our church owe much of their success to his untiring efforts. Not only did he make a specialty of one phase of the work, but he was also found at his post of duty as a Sunday School worker and an active deacon in the church.

On taking up his work in the wider field of usefulness as State B. Y. P. U. Associational Secretary he found it necessary to give up the work here at the church as B. Y. P. U. director. We hated—I mean hated—to give him up, but we remember that the spirit of the B. Y. P. U. is unselfishness and so we reluctantly did so praying the blessings of God on him in his future work.

It is the prayer of his own people here at Davis Memorial that the Lord will soon lead him into the great work of the active ministry where his heart longs to be.

His pastor,

—R. B. Patterson.

STUDY SOME TESTIMONIALS

"I have read the manuscript of the Handbook for Bible Readers by Rev. Geo. W. Riley of Clinton, Miss.

The author is true to his purpose to make it a helpful work for Bible Students. I find two things which impress me as being unique; First, the valuable collection of Scripture quotations bearing on these vital subjects. The author has devoted much time and thought gathering and systematizing the vast array of valuable scripture quotations and applying them.

Second, he seems to feel that the Scriptures properly selected and Scripturally arranged, will bring to the thoughtful reader God's message and will on these vital subjects. I

heartily endorse the book."

M. O. PATTERSON, Th.D.
Prof. of Bible, Miss. Coll., Clinton.

ANOTHER SEMINARY WORKER HAS LEFT US

Reverend E. M. Lawrence, DD, has been treasurer of our Seminary Directors for some years. On Wednesday night, October 9, after a brief illness he died. This leaves a serious vacancy in our official family and all of us feel keenly the loss and sympathize with his family and with his colored brethren in the Seminary work.

Personally, I have been working at this Seminary proposition for about fifteen years. I was next to the oldest man appointed to this serious task. Since we began we have lost out of the official group of the Seminary workers among the negroes: A. R. Griggs, T. J. Searcy, E. C. Topp, W. G. Parks, Joseph A. Booker, P. James Bryant, W. T. Amiger and E. M. Lawrence.

From among our white brethren the following have gone to their rewards: B. F. Riley, J. M. Frost, Allen Fort, W. J. Browlow, J. B. Gambrel, George W. McDaniel, and E. Y. Mullins.

Certainly the Secretary has good reason to feel bereaved. These were all men of mark and ability in their race. Can anyone wonder that I feel a sense of loneliness and a longing for the sympathy and help of my brethren. Mr. Wesley said, "The workers die but the work goes on." May it be so in this instance and from a heart that feels keenly and deeply I call to my brethren for help. I want to see this Seminary well established and fully equipped before I lay down my task, if God wills.

With deepest concern.

—O. L. Hailey, Secty.

LIBERTY REVIVAL

It was a real joy for the Liberty people to have Rev. L. S. Cole with them for nine days in a revival meeting.

Bro. Cole is as modest as a young maiden and as bold in preaching the gospel as John the Baptist. The standard of Christian Living has never been placed higher than Bro. Cole placed it. The burden of his messages was for Christlike living of church members. There was no uncertain note in this respect. He held up Christ and Him crucified as the sinner's only hope as only a few preachers can do.

The congregations grew and the interest deepened with each service. There were nineteen additions. Truly Cole is a great preacher.

—Homer H. Webb,
Pastor.

A REAL EMERGENCY

Mrs. Carter Wright,
President Alabama W. M. U.

Every family has treasures more or less precious; and so has every denomination. When a family is in danger of losing some treasure that is specially precious to them, they rally to save it, and are quite will-

In Memoriam

Resolutions of Respect of the Home-going of Mrs. W. A. Crenshaw
Sister Emma Walder Crenshaw was born Jan. 13th, 1878, and departed this life July 26th, 1929. Age 51 years.

She was married to Brother W. A. Crenshaw Dec. 14, 1899. To this union were born seven children, of whom two preceeded her to the grave.

In early life she united with White Oak Baptist church; later joining Neshoba Baptist church of which she remained a faithful member until death.

In the home-going of Sister Emma, Neshoba church has lost one of its most faithful members. We grieve beyond measure, still we do not grieve as those who have no hope. Character was pure—her reward is great. Blessed be the memory of such women. We do not question why God took her from her loved ones just at this time, but we rejoice in the fact that we trust in a God "who doeth all things well."

Sister Emma was sick a long time and suffered things that were hard to bear still she wanted to get well that she might live a life of unselfish service. However, when the call came she was ready to go; being fully submissive to her Master's will.

May God's richest blessings rest on the hereaved husband and children.

Respectfully submitted,
Mrs Lottie Crenshaw,
Mrs Willie Golly,
Mrs. Esther Golly.

ing in order to do so, to sacrifice some other things of less importance.

The B. B. I. is one of the most precious treasures of our Baptist Family, because of the work it is so effectively doing is precisely what the Master ordered us to do, and it is being done in "the heart of the South's greatest mission field."

God has been patient past all comprehension with Southern Baptists, as they continue to gratify selfish desires and let call after call for His work go unheeded. But if they refuse to respond to this call of desperate need for a work so inestimably great, my heart will tremble for my people.

Let us sacrifice some of our personal desires, if necessary, to save this "treasure of our Father."

LELAND

The Leland Baptist Church Sunday School had 179 members present November 3. This was a decided improvement and an even better attendance is expected next Sunday.

Rev. John W. Faulkner returned to the pulpit last Sunday morning, and preached to a full house. The people of Leland are happy to see him after the absence of two months on account of typhoid fever. They

showed their appreciation for their pastor by a great attendance on the services Sunday.

The B. Y. P. U.'s reported 46 members present and 8 visitors. The General Assembly program was devoted to "The Trial" of Mr. President, Driver of the B. Y. P. U. Automobile. The defendant was acquitted because he didn't allow any members to be just joy-riders. The President, Frank Marble, Senior; Elsie Gibbs, Intermediate; and John McGraw, Junior, have been working, and expect to make the B. Y. P. U.'s real Automobiles of Service.

In the Senior and Intermediate Unions, twenty four members average doing some personal service each week.

Miss Lucy Crosby, leader of the Junior Union, has been doing good work with the girls and boys of the Junior age. Last Sunday night, twenty-five came to General Assembly.

Rev. Faulkner spoke on the importance of Bible Reading and Church attendance. Next week, Rev. Faulkner plans to attend the State Baptist Convention at Canton. Among other delegates will be Dr. J. G. Chastain and the Church Secretary.

Sponsored by Mrs. B. O. McGee, who has been in the hospital for several weeks, a contribution for the orphanage is being taken. For several years, Mrs. McGee has been chairman for this offering. On account of her illness, she has been assisted this year by Mr. B. S. Milam, Mission Treasurer, and Mr. H. C. Crosby, Treasurer of the Church. The offering this year is expected to exceed those of previous years.

In addition to this, \$500.00 has been contributed through individuals belonging to the church to the Orphanage Club Fund sponsored by Mr. Long.

OAK GROVE

Oak Grove Baptist Church, located in one of the nearest suburbs of the City of Meridian, Mississippi, of which I am the happy pastor, has enjoyed a growth that necessitates a larger house of worship. We are grateful to God for His blessings and are endeavoring to erect a house of worship for His glory.

It is my very great desire to help in the raising of funds for this building, and I am asking my friends to make this possible by sending me One Dollar on November 12th, which is my 43rd birthday, to be used for this purpose.

Be assured that the members of this Church are making large sacrifices in this noble effort and will join me in gratitude for your help.

Yours for Christ,

—T. B. McPheeters.

LITTLE FOLKS

For their frequent bumps, burns, bruises, cuts and skin troubles. :: ::

GRAY'S OINTMENT

At all drug stores. For free sample write W. F. Gray & Co., 700 Gray Bldg., Nashville, Tenn.

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BAY ST. LOUIS MEETING

This meeting began on Sunday, October the 20th, and continued for ten days. Dr. H. L. Martin, of Lexington, did the preaching for us. I have had Brother Martin with me in a number of meetings but he did some of the best preaching in this meeting I have ever heard him do. There were many difficulties to be met and overcome. Bay St. Louis is a stronghold of Roman Catholicism. Here they have St. Stanislaus College with a large faculty and student body. Our church has had to face many discouragements. It is a mission field with all the problems of a mission field. But there are some noble faithful members in the church who have been standing by the work. The congregations grew as the people came to know Brother Martin. When the people came once they came again. The last days of the meeting showed a growing interest. We needed another week to reap the harvest. Two came for baptism and two by letter. Now the people want Brother Martin back in another meeting sometime next spring. We are praying for a better day for our work in Bay St. Louis. Pray for us. We are deeply grateful to those who remembered us in special prayer during the meeting.

—W. S. Allen.

"IT MAY BE STRANGE...."

It may seem strange to you!

I know some things the rest of the world ought to know!

FIRST—Dr. P. I. Lipsey has a burning message on Luke 16 that ought to be sounded out from every pulpit in Mississippi. Brother Pastor you couldn't do better than have him deliver it—and Bible messages along with it. Part of the world is "fiddling while humanity burns itself out." I heard of a Bible class "fussing" as to whether or not the members should "smoke" between the Sunday school and the preaching hour. A lot of folks are "smoking" in other ways because of such conduct and loss of time. Dr. Lipsey goes to the heart of those things.

SECOND—Dr. R. B. Gunter has one of the greatest, of not the greatest missionary message I have heard. It will not be this pastor's fault if it is not "sounded out" in Griffith Memorial church. He should by all means give it at the convention, by the time you will see this.

THIRD—B. Y. P. U., folks ought to have the State B. Y. P. U. secretary, Auber J. Wilds, give that talk on "Practical B. Y. P. U. Soul Winning" wherever he goes. It is

to the point and the need of the hour!

FOURTH—Stewardship Director G. C. Hodge delivered some of the most interesting Bible talks imaginable recently in our city wide B. Y. P. U. training school. He ought not to be left idle for a single week, he knows too much!

NOT FLOWERS, BUT FACTS, these are! You try them and you will not be disappointed in a single one of them.

They may think we are working them nearly to death already as state men but sincerely these things are badly needed by all of us.

Yours in His service,

—D. A. (Scotchie) McCall.

P. S.—Surely, surely the Emergency Program MUST go over for Christ's sake, for our denomination. Lawrence Lowrey is leaving nothing undone on his part.—M. A. Mc.

The populations of the world's great cities are as follows: City of New York, 6,017,000; Tokyo, 4,800,000; London (proper) 4,605,000; Berlin, 4,024,000; Paris, 2,817,000.

How's This?

A boy left the farm and got a job in the city. He wrote a letter to his brother, who elected to stick to the farm, telling of the joys of the city life, in which he said:

"Thursday we autoed out to the country club, where we golfed until dark. Then we motored to the beach for the week-end."

The brother on the farm wrote back:

"Yesterday we buggied to town and baseballed all the afternoon. Today we muled out to the cornfield and gee-hawed until sunhown. After we had supper we piped for a while. After that we staircased to our room and bedsted until the clock fived."

Bump

The mistress was showing her new maid through the upstairs apartments. Finally they came to a staircase leading down to the garden.

"Now, Mary," said the mistress, stepping out on the landing, "when ever you wish to pass down to the garden, go down this way."

At that moment she slipped. With a great bumping noise she was precipitated to the bottom.

"Goodness gracious, mum!" gasped the maid, staring down from above. "Are ye hurt?"

"No; it's nothing," came the reply, as the mistress struggled to her feet.

"Then ye've got down it foine, mum! But, if that's the way I've got to do it, the job's too strenuous for me!"—London Tit-Bits.

An old Southern negro was asked by the proprietor of a store how he happened to need credit when he had such a good cotton crop.

"De ducks got 'bout all dat cotton, sah," was the mournful reply. "What do you mean the ducks got it?"

"Well, you see," explained the old man, "I sent dat cotton up to Memphis an' dey deducts the freight, an' dey deducts the commission, an' dey

deducts the storage charges, an' dey deducts the commission, an' dey deducts the taxes—yes, sah, de ducts got 'bout all dat cotton, an' dat's why I'm here.—Boston Transcript.

A colored soldier was walking post for the first time in his life. A dark form approached him. "Halt!" he cried in a threatening tone. "Who are you?"

"The officer of the day."

"Advance!" The O. D. advanced, but before he had proceeded half a dozen steps the dusky sentinel again cried, "Halt!"

"This is the second time you have halted me," observed the O. D. "What are you going to do next?"

"Never you mind what Ah's gonna do. Mah orders are to call 'Halt!' three times, den shoot."—National Republican.

NEWS NOTES

The First Six Months of Campaign Gone

In the Registered Class Campaign, the states have achieved the following percentages of their goals for the year:

Texas	57%	
Alabama	40%	
Mississippi	33%	THERE
Oklahoma	33%	IS
Tennessee	32%	YET
Florida	30%	TIME
Georgia	25%	TO
Louisiana	25%	RECOVER
S. Carolina	22%	LOST
Arkansas	20%	GROUND
Illinois	20%	AND
Missouri	20%	REACH
N. Carolina	20%	THE
Virginia	20%	GOAL!
N. Mexico	16%	
Kentucky	14%	

Standard Classes—None of the states have quite reached half their goal yet.

N. Carolina	45%	S Carolina	17%
Louisiana	35%	Oklahoma	13%
Georgia	29%	Ky.	12.5%
Mississippi	20%	Tenn.	12%
Texas	20%	Missouri	11.5%
Arkansas	17%	Virginia	5.7%
Florida	17%	Alabama	4%

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

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" . . . GREAT DEEDS BECOME A GREAT PEOPLE"

THUS DECLARES Dr. George W. Truett, president of the Southern Baptist Convention, urging united support of the Mississippi Baptist Emergency Program.

"Great deeds become a great people," he says, "and certainly the great deeds of Mississippi Baptists have long challenged the profound admiration of their fellow Baptists everywhere."

"May God lead you to a glorious victory," he continues.

Knowing that the eyes of Baptists throughout the South are upon us, we must stand shoulders together in this great emergency. For Dr. Truett's message reveals the widespread interest in this undertaking.

NEWS

One hundred per cent, District Aides representing every section of Mississippi attended a called meeting last Friday at Emergency Headquarters, Jackson, and reported the organization of the Mississippi Baptist Emergency Program as progressing nicely. Chairmen for 66 of the Associations to be organized have been secured by the District Chairmen and Aides and definitely committed to the task of completing Church organizations by November 16th.

Aides present were J. D. Franks, Columbus; J. W. Lee, Batesville; E. M. Highsmith, Blue Mountain; R. A. Kimbrough, Charleston; Robert Gandy, Clinton; W. T. Lowrey, Newton; J. E. Byrd, Mt. Olive; Hendon M. Harris, Clinton; M. P. L. Berry, Clinton.

With the completion of the Church Organizations, District, Association and Church Chairmen and pastors, will center their efforts on seeing that the entire organization functions properly and promptly, realizing that even a 100% organization, that does not function, is comparable to a fine, new harvesting machine that is permitted to remain outdoors in the rain while the wheat goes to seed.

We have cultivated the hearts of the people; a splendid organization has been delivered; harvest time has arrived. LET US REAP, THEREFORE, TO THE GLORY OF GOD AND TO UPHOLD THE PLEDGED WORD OF MISSISSIPPI BAPTISTS!

DR. TRUETT, who closed a county-wide revival meeting in Mississippi last Sunday, declared his "heart and prayers are fully with" Mississippi Baptists as they dedicate themselves to the Emergency Program.

"Your cause is so challenging," he continues, "and your institutions are so widely useful that I must believe that triumphant success will quickly crown your campaign. Such victory in Mississippi cannot fail to be very inspiring to other states."

THESE WORDS, "great deeds become a great people," and "such victory cannot fail to be inspiring to other states," must surely urge us on to redoubled efforts to raise the \$100,000, the smallest sum we can honorably expect our creditors to accept, by December 1, the latest date that will be satisfactory.

This is not "just another collection," but a dire emergency that must be met. The funds sought are to repay obligations incurred in providing our Mississippi Baptist Colleges with endowment—endowment that made them "A Grade" colleges—and for this service to the cause we now must pay. "Great deeds" . . . "a great people" . . . we cannot fail.

FOR THE PAYMENT OF OUR DEBTS... FOR
THE PRESERVATION OF OUR INTEGRITY

FROM ANOTHER source comes still another message which should spur us on to meet this obligation, to uphold our worthy pride and to preserve our integrity.

"Permit me," wires Edgar Godbold, executive secretary of the Missouri Baptist Convention, a former Mississippian, greatly and widely beloved by Mississippi Baptists, "to congratulate Mississippi Baptists on launching campaign to pay off \$100,000 indebtedness. Great people are assuming worthwhile task, and success must crown your efforts. Missouri Baptists will watch campaign with interest and hopeful anxiety. Blessings on . . . entire denomination."

NEWS

DISTRICT MEETINGS WITHIN DISTRICTS, THURSDAY, November 21, as follows:

DISTRICT 2. P. W. Berry, Senatobia, Chairman. (ASSOCIATIONS: Coldwater, Lafayette, Marshall, Panola, Tallahatchie, Tate.

MEETING: BATESVILLE—10:00 A. M.
DISTRICT 2-A. S. N. Ayres, Ripley, Chairman. (ASSOCIATIONS: Tippah, Union County, Benton.

MEETING: NEW ALBANY—10:00 A. M.—BAPTIST CHURCH
DISTRICT 3. J. W. Quinn, Greenwood, Chairman. (ASSOCIATIONS: Bolivar, Deer Creek, Holmes, Leflore, Riverside, Sunflower.

MEETING: GREENWOOD—FIRST BAPTIST CHURCH—3:00 P. M.

DISTRICT 4. J. A. Travis, Eupora, Chairman. (ASSOCIATIONS: Calhoun, Carroll, Chickasaw, Choctaw, Clay, Grenada, Kosciusko, Montgomery, Pontotoc, Yalobusha, Zion-Webster.

MEETING: CALHOUN CITY—BAPTIST CHURCH—10:30 A. M.—LUNCHEON 1:00 P. M.

DISTRICT 5. W. W. James, Newton, Chairman. (ASSOCIATIONS: Clarke, Kemper, Jasper, Lauderdale, Leake, Neshoba, Newton, Scott, Smith, Winston.

MEETING: NEWTON—CLARKE MEMORIAL COLLEGE—10:30 A. M. AND LUNCHEON

DISTRICT 6. R. F. Bass, Hattiesburg, Chairman. (ASSOCIATIONS: Covington, George, Greene, Hancock, Harrison, Jackson, Jefferson Davis, Jones, Lawrence, Lebanon, Marion, Pearl River, Perry, Simpson, Wayne.

MEETING: HATTIESBURG—WOMAN'S COLLEGE—10:00 A. M. FOLLOWED BY LUNCHEON
DISTRICT 7. Dan. R. McGehee, Chairman. (ASSOCIATIONS: Copiah, Franklin, Lincoln, Mississippi, Pike, Union, Walthall.

MEETING: BROOKHAVEN—11:00 A. M.

DISTRICT 8. W. F. Bond, Jackson, Chairman. (Associations: Hinds, Warren, Madison, Rankin, Yazoo.

MEETING: FRIDAY, NOV. 22—JACKSON—11:00 A. M.

MISSISSIPPI EDUCATION ASSOCIATION BUILDING.

MISSISSIPPI BAPTIST EMERGENCY PROGRAM

Goal—\$100,000

Final Date—Dec. 1, 1929